

THE
JESUIT MISSION PRESS

IN

JAPAN.

1591—1610

BY

ERNEST MASON SATOW.

MISSIONS

N 21
+Sa83
pt. 1.

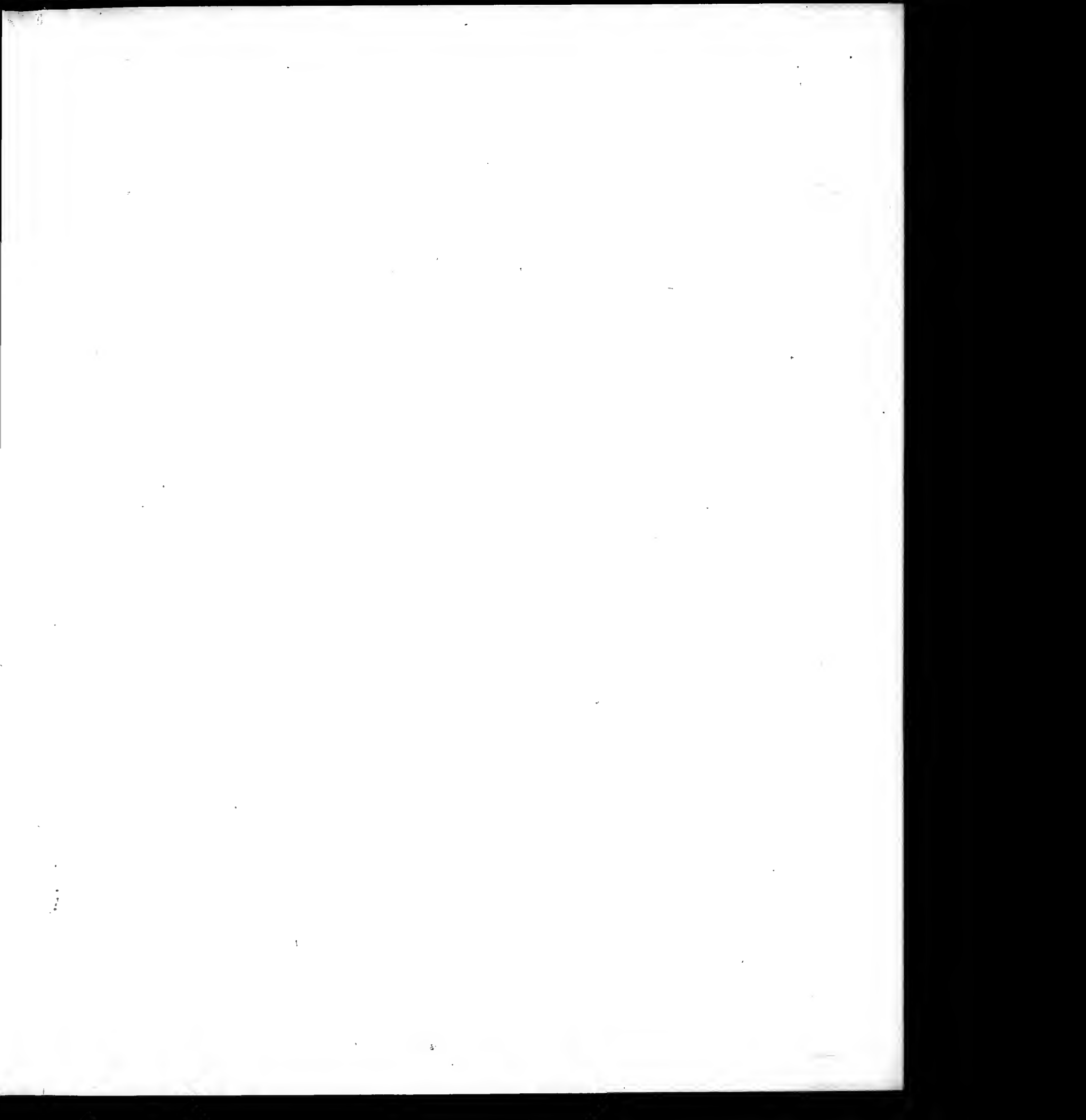
PRIVATELY PRINTED.

1888.



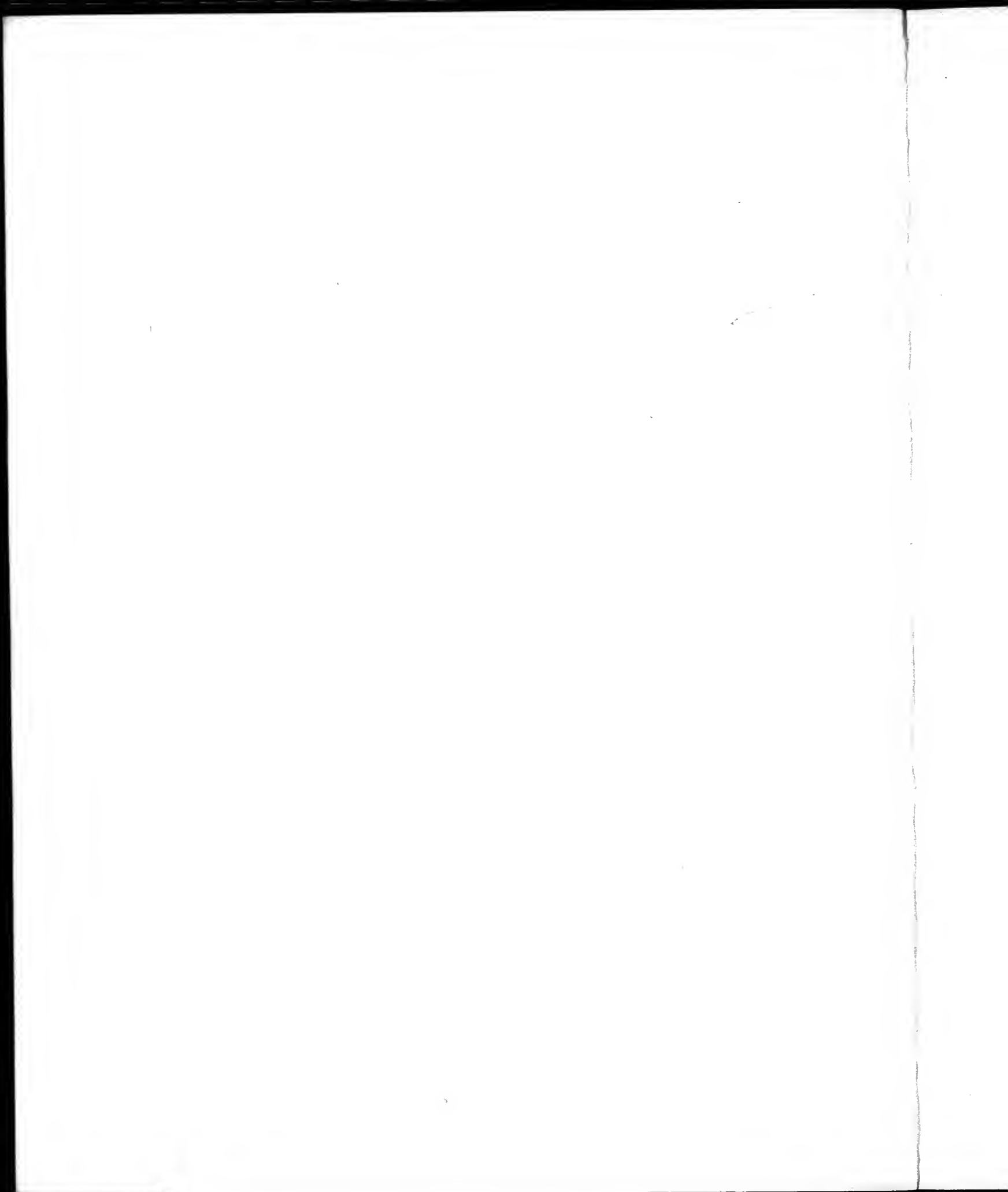


1916





THE JESUIT MISSION PRESS IN JAPAN.



THE
JESUIT MISSION PRESS

IN
JAPAN.

1591—1610.

BY
ERNEST MASON SATOW.

[PRIVATELY PRINTED.]

1888.

1131
+ 1132
1133

PREFACE.

SOME years ago, in the course of an investigation into the history of printing in Japan, I found that the earliest book printed with movable types in that country, under purely native management, bore a date corresponding to A.D. 1596, and from various evidence I came to the conclusion that the invention had been introduced about that time from Korea, where it had been in use for over two-and-a-half centuries. I was, however, unaware that there existed in various European libraries at least five separate works, all of earlier dates, printed in Japan with Roman type by the Jesuit missionaries. So that the art had been actually practised on Japanese soil by foreigners, for some years before its adoption by the people of the country. On the other hand, the earliest dated work from the local mission press in which the Japanese character is used belongs to 1598. A letter of 1594 speaks of devotional treatises in Japanese with Japanese characters, but these were probably engraved on blocks. It seems possible therefore, though perhaps not very probable, that the Japanese may have learnt the advantages of typography from the missionaries, and not from the Coreans.

From Bartoli we find that Valignani returned to Japan from Europe on July 21st, 1590, bringing with him a fount of European type, and that the first extant work produced at the new press was published the following year. It forms No. 1 of the present list.

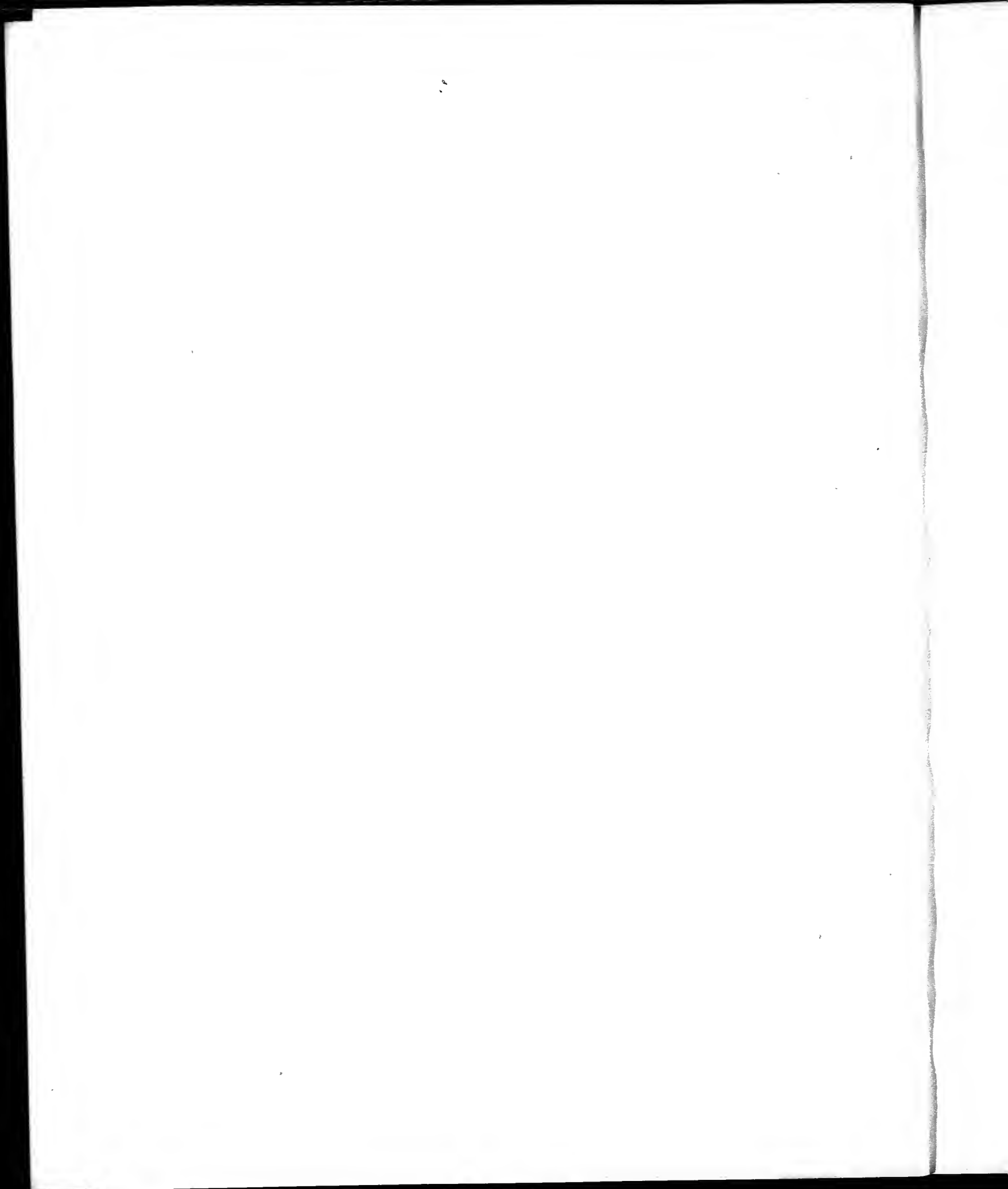
It is only fair to add that I was greatly aided in my searches by the Bibliographie Japonaise of M. Léon Pagès, although it was the "Bibliothèque Asiatique et Africaine" of Ternaux-Compans that first drew my attention to these books. To Bodley's Librarian, to the Authorities of the British Museum, as well as to those of the National Library and Library of the Institute in Paris, to the gentlemen in charge of the Biblioteca Angelica and Biblioteca Casanatense at Rome and to the Director of the Torre do Tombo at Lisbon, I am greatly indebted for their courteous aid in my investigations; as well as for permission to have facsimiles made of the title-pages of books under their control. I owe also a large debt of

gratitude to a German friend in Rome who procured for me the opportunity of studying one work which was not to be found in any public library. Last and not least, my sincerest acknowledgments are due to the Authorities of the Leyden University Library, who in response to a request made on my behalf by Mr. Bullen, sent a rare and probably unique volume over to England, in order that it might remain long enough at the British Museum for its complete transcription.

The facsimile title-pages of the volumes in the Bodleian were executed at the University Press, Oxford, those of the British Museum books and of the Leyden volume by Mr. Praetorius and that of the *Manuale* of Cerqueira by Signor Martelli. My endeavours to procure facsimile-titles of other books in Rome have been unsuccessful, owing to that gentleman's inability to find time for taking the necessary negatives.

LIST OF CONTENTS.

	PAGE
SANCTOS NO GOSAGUEO	1
HEIKE MONOGATARI AND ESOP'S FABLES	12
SUMARIO DE LA INTRODUCCION DEL SYMBOLO DE LA FE	20
ALVARI DE INSTITUTIONE GRAMMATICA	26
DICTIONARIUM LATINO-LUSITANICUM AC JAPONICUM	27
THOMAS A KEMPIS: CONTEMPTUS MUNDI	28
RACUYOKU	35
CONFESSIONARIUM	36
CATECHISM (BARBERINI LIBRARY)	38
GUIA DO PECADOR	43
CATECHISM (BIBLIOTECA CASANATENSE)	44
VOCABULARIO DA LINGOA DE IAPAM	45
ARTE DA LINGOA DE IAPAM	46
MANUALE AD SACRAMENTA ECCLESIAE ADMINISTRANDA	47
APPENDIX	51



ERRATA.

- p. 1, line 3, *for* "co reno" *read* "core no."
p. 17, line 12, *for* "tococo" *read* "tocoro."
— line 16, *for* "Toqin" *read* "Toqini."
p. 18, line 6, *for* "icattereba" *read* "icattareba."
— line 31, *for* "xeifuruzo" *read* "xeifuruzo."
p. 22, line 2 from the bottom, *for* "oqi" *read* "yooi."
p. 23, line 9, *for* "nijūi chinichi" *read* "nijū ichinichi."
p. 30, line 15, *for* "japonica" *read* "japonico."
p. 41, note, *for* "Graca" *read* "Graça."

SANCTOS
NOGOSAGVEONO

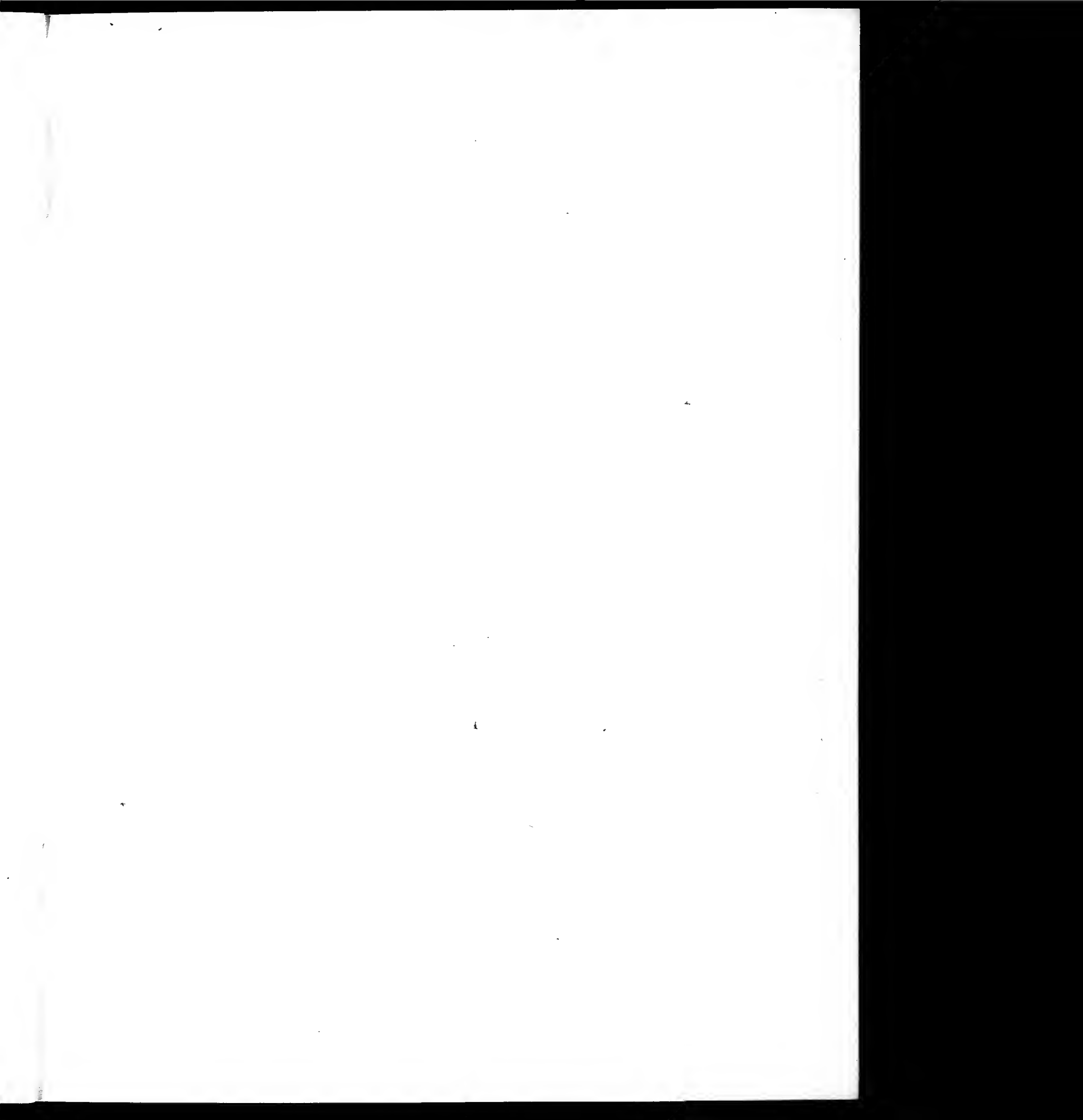
VCHINVOIGAQI
quan dar'ichi .



FIENNOCVNITACACVNOGVN
ESVSNOCOMPANHIANOCOLLEGIO

Cazzula ni voite Superiores no von yuruxi uo cò
muci coge uo fan to nafu mono nari. Goxuxxizai

M D L X X X X I .



SANCTOS
NO GO SAGVIO
NO VCHI NVQIGAQL



PIENNO CVNI TACACVNO GVN
IESVS NO COMPANHIA NO COLLE
gio Cazzufani voite Superiores no von yutu-
xito xite coreuo fan to nasu monho nari.

Gozuxxe irai 1594.

1. BODLEIAN LIBRARY.

(Pressmark 8°. Z. 21. Th. Seld.)

SANCTOS | NOGOSAGVEONO | VCHIN̄VQIGAQI | quan dai ichi. | FIENNO
CVNITACACVNOGVN | IESV̄SNOCOMPANHIANOCOLLEGIO | Cazzufa ni voite
Superiores no von yuruxi uo cò | muri co reuo fan to nasu-mono nari. Goxuxxe irai | M D L
XXXXI. | 8vo.

[Compendium of the Acts of the Saints, Volume First. Printed by permission of the Superiors
at the College of the Society of Jesus at Katsusa in the county of Takaku, province of Hizen,
A.D. 1591.]

pp. 294, besides list of contents 2 pp., errata 4 pp., and last leaf, on the reverse of which is
TCVZZVQV | VA DAI NI. | QVAN NARI. | [Continuation in Volume the Second] *title-page*
of vol. 2:

SANCTOS | NO GO SAGVIO | NO VCHI NVQIGAQI | FIEN NO CVNI TACA-
CVNO GVN | IESVS NO COMPANHIA NO COLLE | gio Cazzufani voite Superiores no von
yuru- | xito xite core uo fan to nasu mono nari. | Goxuxxe irai 1591 |

pp. 3-340, besides list of contents 4 pp., errata 5 pp., and glossary of difficult words 72 pp.
This is a dictionary of the difficult words with explanations in Japanese, and the Portuguese
equivalents or explanations.

In the centre of the title-page of each volume is a small copper engraving, representing
St. Peter, surrounded by other Saints. This plate, as well as the others used for several
subsequent publications, was almost certainly engraved in Japan by a native artist who received
his training in one of the Jesuit seminaries. In the "Lettera Annuale del Giappone dal Marzo del
1593, sino al Marzo del 94,"* the writer says that some of the pupils had made great progress in
painting, both in distemper and in oils, and in engraving on copper, copying the paintings and
engravings which had been brought from Rome by the Ambassadors.† It is true that the pictures
here spoken of were for hanging up in houses as objects of devotion, and that no special mention
is made of such unimportant pieces of work as small plates for title-pages, but careful inspection
of the prints leads to the conclusion that they are the work of natives.

Cotton (Typographical Gazetteer, p. 276) has the following note:—"Tacacum, or
Tacaxuctium, Takagus, a town of Japan, situate in the island of Nippon, which was one of the
settlements occupied by the Jesuit missionaries in the XVIth century.

"In the Bodleian library (marked 8°. Z. 21. Th. Seld.) is a small volume, in Roman type,
but Japanese language, and on silk paper, which was printed here by the Jesuits of the College
of Cazzusa, a settlement three miles distant from the town of Arima. This work is in two parts,
and appears to contain *lives of the apostles and of some saints*, having at the end a short Japanese

* Milano, 1597, pp. 59 and 60.

† Non minor profitto vanno facendo alcuni di loro casi in dipingere, come in intagliar lame di rame per
stampe, perche otto di loro si esercitano in varie pitture a guazzo, & altri a oglio, & cinque in intagliare
lame: . . . Quelli ch'intagliano in rame, non fanno meno nel suo vfitio, perche già intagliano molto al
naturale l'imagini, che vengono da Roma, delle quali fe ne fono andate stampando molte con gran piacere,
& fodisfazione delli christiani.

SANCTOS
NO GO SAGVIO
NO VCHI NVQIGAQL



FIEN NO CVNI TACACVNO GVN
IESVS NO COMPANHIA NO COLLE
gio Cazzufani voite Superiores no von yutu-
xito xite core vo fan to nafi mono nari.
Goxuxxe irai 1596

I. BODLEIAN LIBRARY.

(Pressmark 8°. Z. 21. Th. Seld.)

SANCTOS | NOGOSAGVEONO | VCHIN̄VQIGAQI | quan dai ichi. | FIENNO
CVNITACACVNOGVN | IESVSNOCOMPANHIANOCOLLEGIO | Cazzufa ni voite
Superiores no von yuruxi uo cò | muri co reuo fan to nafu-mono nari. Goxuxxe irai | M D L
XXXXI. | 8vo.

[Compendium of the Acts of the Saints, Volume First. Printed by permission of the Superiors at the College of the Society of Jesus at Katsusa in the county of Takaku, province of Hizen, A.D. 1591.]

pp. 294, besides list of contents 2 pp., errata 4 pp., and last leaf, on the reverse of which is
TCVZZVQV | VA DAINI- | QVAN NARI. | [Continuation in Volume the Second] *title-page*
of vol. 2:

SANCTOS | NO GO SAGVIO | NO VCHI NVQIGAQI | FIEN NO CVNI TACA-
CVNO GVN | IESVS NO COMPANHIA NO COLLE | gio Cazzufani voite Superiores no von
yuru- | xito xite core uo fan to nafu mono nari. | Goxuxxe irai 1591 |

pp. 3-340, besides list of contents 4 pp., errata 5 pp., and glossary of difficult words 72 pp.
This is a dictionary of the difficult words with explanations in Japanese, and the Portuguese
equivalents or explanations.

In the centre of the title-page of each volume is a small copper engraving, representing
St. Peter, surrounded by other Saints. This plate, as well as the others used for several
subsequent publications, was almost certainly engraved in Japan by a native artist who received
his training in one of the Jesuit seminaries. In the "Lettera Annuale del Giappone dal Marzo del
1593, sino al Marzo del 94,"* the writer says that some of the pupils had made great progress in
painting, both in distemper and in oils, and in engraving on copper, copying the paintings and
engravings which had been brought from Rome by the Ambassadors.† It is true that the pictures
here spoken of were for hanging up in houses as objects of devotion, and that no special mention
is made of such unimportant pieces of work as small plates for title-pages, but careful inspection
of the prints leads to the conclusion that they are the work of natives.

Cotton (Typographical Gazetteer, p. 276) has the following note:—"Tacacum, or
Tacaxuctium, Takagus, a town of Japan, situate in the island of Nippon, which was one of the
settlements occupied by the Jesuit missionaries in the XVIth century.

"In the Bodleian library (marked 8°. Z. 21. Th. Seld.) is a small volume, in Roman type,
but Japanese language, and on silk paper, which was printed here by the Jesuits of the College
of Cazzusa, a settlement three miles distant from the town of Arima. This work is in two parts,
and appears to contain *lives of the apostles and of some saints*, having at the end a short Japanese

* Milano, 1597, pp. 59 and 60.

† Non minor profitto vanno facendo alcuni di loro casi in dipingere, come in intagliar lame di rame per
stampe, perche otto di loro si esercitano in varie pitture a guazzo, & altri a oglio, & cinque in intagliare
lame: . . . Quelli ch'intagliano in rame, non fanno meno nel suo vffitio, perche già intagliano molto al
naturale l'imagini, che vengono da Roma, delle quali se ne sono andate stampando molte con gran piacere.
& lodisfazione delli christiani.

and Portuguese Vocabulary; the whole comprising about 700 pages. On the title-page of each part is a tolerably-executed engraving from a copper-plate, and both parts bear the date of 1591. Not professing myself to be intimately acquainted with the niceties of the Japanese tongue, I here submit to the reader the entire title-page and imprint of one part, *literatim*: "Sanctos nogosagueono uchinnuqigaqi quan dai ichi. Fii en no cuni Tacacunogun Iesus no companhia no Collegio Cazzusa ni voite Superiores no von yuruxi no cō muri core uo fanto nasu mono nari. Goxxuxe irai. 1591," which amiable morçeau is commended to his best attention. Need I add a syllable on the degree of rarity of this curious volume, of which this copy, formerly belonging to the learned Selden, may, perhaps, be unique in Europe?" Where Cotton obtained the authority for his so-called town of Takagus in the island of Nippon, I have been unable to discover. It is clear that Tacacu is not the name of a town, but that of one of the subdivisions (*gun* or *kōri*) of the province of Hizen. FII EN is Fijen, the local pronunciation of what in the dialect of the capital becomes "Hizen." His mistake is the more curious, as he remarks that the book was printed "at the College of Cazzusa, a settlement three miles distant from the town of Arima," which, as every one knows, is in the island of Kiushiu, not in the larger one which Europeans used to call Nippon. Cazzusa is evidently identical with Katsusa, distant $4\frac{1}{2}$ miles from Minami Arima, and $6\frac{1}{4}$ from Kita Arima, on the peninsula formed by the county or department of Takaku.*

The seminary seems to have been removed to the island of Amakusa shortly after the date of this book. At p. 52 of the *Literæ annuæ japonenses anni 1591 et 1592*, there is a section entitled "De Collegio Canzucano, quod nunc est in Amacusa." At p. 56 of the same we read "P. Visitator [Valignani] tandem Canzucam reuertit," and at p. 57, "Hoc tempore, è principibus viris, qui venerūt salutatam patrem, fuit Dominus Joannes; qui (quoniam Meaco nunciabatur Quabacondonum non cogitare de Patribus restituēdis, foreque necessarium, vt Collegiū Canzucanū ob portus marini celebritatem, è medio tollatur) operam suam offerebat pro conferuando Collegio, in ditione sua," and lastly, at p. 66, "maxima diligentia vsū sumus, tū in aptādo Seminario, in loco quodā dicto Fachirao, tribus passuū milibus ab Arima disiuncto, tū in locādo Collegio & Nouitiatu in vrbe Amaculana."

The "silk paper" on which the book is printed was probably manufactured from a mixture of *gampi* (*Wikstrœmia canescens*) and *mitsumata* (*Edgeworthia papyrifera*), and has no more to do with the produce of the silkworm than the so-called rice-paper, upon which Chinese artists are wont to paint for the delectation of the foreigner, has to do with the grain which furnishes the food of their countless millions of fellow-countrymen. Perhaps the earliest writers in Latin spoke of *charta serica*, i.e. Chinese paper, which later on was interpreted by its other meaning "silk paper."

CONTENTS OF VOL. I.

p. 1. TATTOQI APOSTOLOS NARV S. PEDRO. S. PAVLONOGO SAGVEO, NARABINI SONO MARTYRIO NO YODAI · COREAMATA no Doutores no qirocu nari. (Lives of the Holy Apostles St. Peter and St. Paul, with the manner of their martyrdom: this is from the writings of several doctors—[in reality the life of S. Peter only].)

* Handbook for Japan, second edition, p. 530

p. 12. SAM PAVLO APOSTOLO no gofagueô: core SIMEON METAPHRASTES* toyû gacuxô no qirocu nari. (Life of St. Paul the Apostle, written by a learned man named Simeon Metaphrastes.)

p. 45. SANCTO ANDRE Apostolo no gofagueô: naraBINI SONO MARTYRIO NO yôdai. Core S. Antonino no qirocu nari.

p. 64. SANCTO IACOBÉ Menor Apostolo no gofagVEO, NARABINI SONO MAR tyrio no yôdai. Core Eufébio Cefariense† toyû gacuxô no qirocu nari.

p. 75. SAN IOAN EVANGELISTA NO GOSAGVEO: core Laodicia toyû zaixo no Miléto to môsu Bîspo no qirocu nari. (Life of Saint John the Evangelist, written by the Bishop Miletus‡ of a place called Laodicea.)

p. 95. SANCTIAGO MAIOR APOSTOLO NO GO SA gueô, narabini fono Martyrio no yôdai: core S. Antonino§ no qirocu nari.

p. 113. SANTHOMÉ APOSTOLO NO GOSAGVEO, NARA bini fono goxiqio no yôdai. Core S. Ifidoro no qirocu nari. (Life of Saint Thomas the Apostle, with the manner of his death, written by St. Isidore.)

p. 122. SAN PHILIPPE APOSTOLO NO MARTYRIO NO yôdai core S. Ifidoro to, S. Antonino no qirocu nari.

p. 126. SAN BAR THOLO- MEV APOSTOLO NO GOSAGVEO; NARABINI SONO MARTYRIONO yôdai: core Simeon Metaphrastes to yû gacuxô Grego no cotoba yori Latim ni fonyacu xerarexi nari. (Life of St. Bartholomew the Apostle, with the manner of his martyrdom, translated from the Greek language into Latin by a learned man named Simeon Metaphrastes.)

p. 133. SAN MATTHEVS APOSTOLO EVANGELISTA no gofagueô, narabi ni Martyrio no yôdai. Core S. Antonino no qirocu nari.

p. 140. SAN SIMON TO SAN IVDAS THADEV APOS tolos no martyrio no yôdai: core S. Antonino no qirocu nari.

p. 150. SAN MATTHIAS A- POSTOLO NO VON IVAIBI no Dangui. (Discourse on the festival of St. Matthias the Apostle.)

p. 164. ANTIOCHIA NO BISPO SANCTO IGNATIO NO gofagueô: narabini sono martyrio no yôfu. Core, S: Eufébio Bîspo to, S. Antonino no qirocu nari.

p. 173. MENORES NO Mompa no caifan Patriarcha San Francifco no gofagueô, core S. Boaventura to, S. Antonino no qirocu ni miyetaru nari. (Life of the Patriarch St. Francis, founder of the Order of the Minorites, to be found in the writings of St. Bonaventura|| and St. Antonino.)

p. 206. SANCTA FEBRO nia Virgen Martyr no GO SAGVEO: NARABINI fono Martyrio. Core Simeon Metaphraste no qirocu nari.

* All the lives here attributed to Simeon Metaphrastes will be found in *De Vitis Sanctorum ab Aloysio Lipomano . . . à F. Laurentio Surio . . . emendatis & auctis, . . . Venetiis, 1581, 6 vols. folio.*

† See *Historia Ecclesiastica Eusebii Caesariensis.*

‡ Usually known as: Mellitus. See Giles' *Codex Apocryphus Novi Testamenti.*

§ This and other lives taken from S. Antonino are to be found in "*Chronica . . . Domini Antonini Archiepiscopus Florentini . . . Lugduni, 1543.*" or in "*Divi Antonini archiepiscopi Florentini . . . Chronicon, Lugduni, 1586.*"

|| Aurea legenda maior beati Francisci: composita per sanctum Bonaventuram.

and Portuguese Vocabulary; the whole comprising about 700 pages. On the title-page of each part is a tolerably-executed engraving from a copper-plate, and both parts bear the date of 1591. Not professing myself to be intimately acquainted with the niceties of the Japanese tongue, I here submit to the reader the entire title-page and imprint of one part, *literatim*: "Sanctos nogosagueono uchinnuqigaqi quan dai ichi. Fii en no cuni Tacacunogun Iesus no companhia no Collegio Cazzusa ni voite Superiores no von yuruxi no cō muri core uo fanto nasu mono nari. Goxxuxxe irai. 1591," which amiable morçeau is commended to his best attention. Need I add a syllable on the degree of rarity of this curious volume, of which this copy, formerly belonging to the learned Selden, may, perhaps, be unique in Europe?" Where Cotton obtained the authority for his so-called town of Takagus in the island of Nippon, I have been unable to discover. It is clear that Tacacu is not the name of a town, but that of one of the subdivisions (*gun* or *kōri*) of the province of Hizen. FII EN is Fijen, the local pronunciation of what in the dialect of the capital becomes "Ifizen." His mistake is the more curious, as he remarks that the book was printed "at the College of Cazzusa, a settlement three miles distant from the town of Arima," which, as every one knows, is in the island of Kiushiu, not in the larger one which Europeans used to call Nippon. Cazzusa is evidently identical with Katsusa, distant $4\frac{1}{2}$ miles from Minami Arima, and $6\frac{1}{2}$ from Kita Arima, on the peninsula formed by the county or department of Takaku.*

The seminary seems to have been removed to the island of Amakusa shortly after the date of this book. At p. 52 of the *Literæ annuæ japonenses anni 1591 et 1592*, there is a section entitled "De Collegio Canzucano, quod nunc est in Amacusa." At p. 56 of the same we read "P. Vifitator [Valignani] tandem Canzucam reuertit," and at p. 57, "Hoc tempore, è principibus viris, qui venerūt salutatam patrem, fuit Dominus Joannes; qui (quoniam Meaco nunciabatur Quabacondonum non cogitare de Patribus restituēdis, foreque necessarium, vt Collegiū Canzucanū ob portus marini celebritatem, è medio tollatur) operam suam offerebat pro conferuando Collegio, in ditione sua," and lastly, at p. 66, "maxima diligentia vñ sumus, tū in aptādo Seminario, in loco quodā dicto Fachirao, tribus passuū milibus ab Arima disiuncto, tū in locādo Collegio & Nouitiatu in vrbe Amaculana."

The "silk paper" on which the book is printed was probably manufactured from a mixture of *gampi* (*Wikstræmia canescens*) and *mitsumata* (*Edgeworthia papyrifera*), and has no more to do with the produce of the silkworm than the so-called rice-paper, upon which Chinese artists are wont to paint for the delectation of the foreigner, has to do with the grain which furnishes the food of their countless millions of fellow-countrymen. Perhaps the earliest writers in Latin spoke of *charta serica*, i.e. Chinese paper, which later on was interpreted by its other meaning "silk paper."

CONTENTS OF VOL. I.

p. 1. TATTOQI APOSTOLOS NARV S. PEDRO. S. PAVLONOGO SAGVEO, NARABINI SONO MARTYRIO NO YODAI COREAMATA no Doutores no qirocu nari. (Lives of the Holy Apostles St. Peter and St. Paul, with the manner of their martyrdom: this is from the writings of several doctors—[in reality the life of S. Peter only].)

* Handbook for Japan, second edition. p. 530

p. 12. SAM PAVLO APOSTOLO no gofagueô: core SIMEON METAPHRASTES* toyû gacuxô no qirocu nari. (Life of St. Paul the Apostle, written by a learned man named Simeon Metaphrastes.)

p. 45. SANCTO ANDRE Apostolo no gofagueô: naraBINI SONO MARTYRIO NO yôdai. Core S. Antonino no qirocu nari.

p. 64. SANCTO IACOBE Menor Apostolo no gofAGVEO, NARABINI SONO MAR tyrio no yôdai. Core Eufebio Cefariensê† toyû gacuxô no qirocu nari.

p. 75. SAN IOAN EVANGELISTA NO GOSAGVEO: core Laodicia toyû zaixo no Milêto to môfu Bîspo no qirocu-nari. (Life of Saint John the Evangelist, written by the Bishop Miletus‡ of a place called Laodicea.)

p. 95. SANCTIAGO MAIOR APOSTOLO NO GO SA gueô, narabini sono Martyrio no yôdai: core S. Antonino§ no qirocu nari.

p. 113. SANTHOMÉ APOSTOLO NO GOSAGVEO, NARA bini sono goxiqio no yôdai. Core S. Ifidoro no qirocu nari. (Life of Saint Thomas the Apostle, with the manner of his death, written by St. Isidore.)

p. 122. SAN PHILIPPE APOSTOLO NO MARTYRIO NO yôdai core S. Ifidoro to, S. Antonino no qirocu nari.

p. 126. SAN BAR THOLO- MEV APOSTOLO NO GOSAGVEO; NARABINI SONO MARTYRIONO yôdai: core Simeon Metaphrastes to yû gacuxô Grego no cotoba yori Latim ni fonyacu xerarexi nari. (Life of St. Bartholomew the Apostle, with the manner of his martyrdom, translated from the Greek language into Latin by a learned man named Simeon Metaphrastes.)

p. 133. SAN MATTHEVS APOSTOLO EVANGELISTA no gofagueô, narabi ni Martyrio no yôdai. Core S. Antonino no qirocu nari.

p. 140. SAN SIMON TO SAN IVDAS THADEV APOS tolos no martyrio no yôdai: core S. Antonino no qirocu nari.

p. 150. SAN MATTHIAS A- POSTOLO NO VON IVAIBI no Danguî. (Discourse on the festival of St. Matthias the Apostle.)

p. 164. ANTIOCHIA NO BISPO SANCTO IGNATIO NO gofagueô: narabini sono martyrio no yôfu. Core, S. Eufebio Bîspo to, S. Antonino no qirocu nari.

p. 173. MENORES NO Mompá no caifan Patriarcha San Francifco no gofagueô, core S. Boaventura to, S. Antonino no qirocu ni miyetaru nari. (Life of the Patriarch St. Francis, founder of the Order of the Minorites, to be found in the writings of St. Bonaventura|| and St. Antonino.)

p. 206. SANCTA FEBRO nia Virgen Martyr no GO SAGVEO: NARABINI sono Martyrio. Core Simeon Metaphrafe no qirocu nari.

* All the lives here attributed to Simeon Metaphrastes will be found in *De Vitis Sanctorum* ab Aloysio Lipomano . . . à F. Laurentio Surio . . . emendatis & auctis, . . . Venetiis, 1581, 6 vols. folio.

† See *Historia Ecclesiastica* Eusebii Caesariensis.

‡ Usually known as Mellitus. See Giles' *Codex Apocryphus Novi Testamenti*.

§ This and other lives taken from S. Antonino are to be found in "*Chronica . . . Domini Antonini Archiepresulis Florentini . . . Lugduni, 1543.*" or in "*Divi Antonini archiepiscopi Florentini . . . Chronicon, Lugduni, 1586.*"

|| *Aurea legenda maior beati Francisci: composita per sanctum Bonaventuram.*

p. 239. TATTOQI CON feffores S. Barlan to, S. Iofaphat no gofagueò : core S. Ioan Damafceno* no qirocu ni miyetari.

p. 275. S. EVSTACHIO No go sagueò, narabini sono MARTYRIO NO YODAI : CORE . S. ANTONINO NO CAQI TAMO jòguanto, Pedro anatalibust† to yũ Bifpo no qirocu ni miyetari. (Life of St. Eustace and the manner of his martyrdom, to be found in the first volume written by St. Antonino, and in the writings of the Bishop called Petrus de Natalibus.)

CONTENTS OF VOL. II.

p. 3. PATRIARCHA IO- seph no gofagueò no coto.

p. 43. GLORIOSO MAR tyr Sancto Sebaftian no gofa GEO, NARABINI MARTYRIO NO GORIVNNOYODAI. TCVNE NO XONI NOXERARVRV TOIYEDOMO BEXXI te Sancto Antonino no caqi tamo joguan no iccagio ni arauaruru mono nari. Ian. 20. (The Life and manner of the triumphant martyrdom of the glorious martyr St. Sebastian. Although contained in the ordinary books, it is especially made known in a certain chapter of the first volume written by St. Antonino.‡)

p. 61. GLORIOSA VIR- gē Sancta Catherina no Mar TYRIO NO YODAI. CORE SIMEON METAPHRASTES TO YV FITO NO QIROCVNI MIYETARI. NOVEMB. 25.

p. 86. SANCTO ALEIXO confessor no gofaguio. Core SIMEON METAPHRASTES TOYV FITO NO QIROCV NI MIYETARI. Iulho. 17.

p. 109. SANCTA EVGENIA Virgen to vonajiqu fonon- GOQENIN NARV PROTHO, MA- TA IACINTONO GOSAGVIO, narabini Martyrio no yodai. Core S. Hieronymo no afobafaretaru Vitas Patrum§ to S. Antonino no caqitamo joguan ni arauaruru mono nari. Decemb. 25. (Life of Saint Eugenia Virgin, and of her servants Prothus and Jacinthus. This is found in the Vitas Patrum by St. Jerome and in the first volume written by S. Antonino.)

p. 141. ICHIBANNO MAR tyr naru . S. Efteuan no go- SAGVEO, NARABINI SONO

* An early edition of this legend is "Historia duorum Christi militum, è Graeco in Latinum versa," in Beati Ioannis Damasceni orthodoxae fidei accurata explicatio, IIII libris distincta, Basileae, 1548 (Bodleian)

† Or. Petrus de Natalibus, Bishop of Isola in the Venetian territory in 372. He completed a catalogue of saints, with their lives, first published at Vicenza in 1493, and again at Leyden in 1543

‡ The Lyons edition of the Chronicon, of 1586, has the following note

Haec S. Sebastiani vita in linguam Iaponicam translata singularem animi constantiam addidit cuidam adolescenti ex illis remotissimis regionibus Catholicae religionis neophyto. Cùm enim ad eum à Catholica religione avocandum daemon suorum administrorum neruos omnes intenderet, & patrib. Societatis Iesu ad eum consolandum & confortandum omnis aditus interclusus esset, dederunt illi operam, ut haec D. Sebast. vita in manus illius veniret, qua ille confirmatus mirabilem de daemone eiusq. asseclis potentissimis victoriam reportavit, lege litteras Iaponicas P. Ludouici Froes sexto Iunij. a. 1577 scriptas.

This letter of Froes was published under the title of Brevis Iapaniae insulae descriptio, Col. Agripp- 1582, and the passage referred to will be found on f. 9 near the bottom of the page. But it does not refer by name to St. Antonino's life of St. Sebastian. Still the note in the Chronicon shows that before the introduction of Roman type into Japan there existed MS. Lives of the Saints, and the present collection may have circulated for years previous to its being printed.

§ Hieronymus In vitas Patrum. Lugduni, 1520.

MAR TYRIO NO YODAI core. S LVCAS EVANGELISTA NO CAQI TAMO ACTA APOSTOLLORVM to Historia Ecclesiastica ni arauaruru mono nari. DECEMB. 26. (Life of St. Stephen the Proto-martyr with the manner of his martyrdom. This is found in the Acta Apostolorum written by St. Luke the Evangelist and in the Historia Ecclesiastica.)

p. 148. S LAVRENCIO NO Martyrio no yodai. Core S. ANTONINO NO QIROCV NI MIYETARI. August 10.

p. 100 HISPANIA NO VCHI no Valença toyu zaixo ni VOITE MARTYR NI NARITAMO S VICENTE NO GOSAGVEO. Core S. Antonino no qirocu ni miyetari. Ian 22. (Life of St. Vincent who was martyred at a place called Valencia in Spain. This is to be found in the writings of S. Antonino.)

p. 169 FIDARI NI SATASV beqi coto uo arauafu no jo. (Preface declaring the things which are to be explained below.)

p. 170. MARTYRES NO XOCO, narabini fono curai-taCAQI COTO VO ARAVAfu cocoroye no coto. Caput. 16. (The testimony of the martyrs and what is to be understood as showing the high rank of the martyrs. Chap. 16. This and the preceding section form one in the original with the heading "Preambulo para tratar del testimonio que nuestra Fè tiene con la sangre de los Santos Martires, donde se declara quan gloriosa cosa sea padecere martirio por Dios." It is Capitulo XVI. of Parte Segunda de la Introduccion del Symbolo de la Fe, of Fr. Luis de Granada, at p. 162 of Vol. X. of his collected works, Madrid, 1788. The remainder of the volume before us consists of a free translation of this work of Fr. Luis up to and inclusive of Cap. XXVIII. But in the Madrid edition of 1659, the division of chapters is the same as that of the Japanese translation. The edition used by the Jesuit fathers was of course that of Caragoça, 1584.)

p. 192. Dai 17. facari gataqi MartyRES NO CAZV VO MOTTE, CHRISTAN NO VON VOQITE NO XINIIT uo aruaxi tamo coto. Core mata Fides uo tçuyomu beqi ju xiban no tocugui naru coto. (De la dezimaquarta excelencia de la Fè, y Religion Christiana, que es auer fido confirmada con el testimonio de innumerables Martires, Cap. XVII.)

p. 208. Dai ju fachi Diocleciano to Maximiano riotei no Perfeçuigan no coto. (Perfecucion de Diócleciano, y Maximiano, Capitulo XVIII.)

p. 218. Dai ju cu Sancta Olalha no Martyrio no coto. (Martirio de la Virgen Santa Olalla. Capitulo XIX.)

p. 226 Sancta Martina no Martyrio no coto. (Martirio de la Virgen Santa Martina. Capitulo XX.)

p. 234. Dai jû ichi Sancta Anastasia no Martyrio no coto, core ua Simeõ Metaphrastes TO YV GACUXO NO QIROCV NARI. (Martirio de la Virgen Santa Anastasia, escripto por Simeon Metaphraste.)

p. 246. Dai jû ichi, S. Clemente to gofõbai no, S. Agatangelo NO MARTYRIO NO COTO. (Comiença la historia del Martirio del bienaventurado San Clemente, y de su compañero Agathangelo.)

p. 289. Dai nijû ichi Antonino Vero toyû Roma no teiuo no jidai NI ARIXI ECCLESIANO SAINANNO coto core ua França no cuni no vchi Leon to, Viena toyû riõxo no Christan yori caqi tçucauaxitaru jô ni arauaretaru uo Eusebio Cefariense toyû gacuxõ caqitamõ nari. (21. Calamities of the Church in the time of a Roman emperor named Antoninus

Verus: written by a learned man named Eusebius Cesariensis, from what is found in letters written by the Christians of two places in France called Lyon and Vienne.)

p. 305. Dai nijūni Perfia to yū cuni ni voite Sapor to yu acuvo NO IIDAI NI ARIXI PERSECUCIONNO COTO. (Sigüete otra perfecucion que padecieron los Fieles en Perfia en tiempo del Rey Sapor: en la qual padecieron Simeon Obispo de Seleucia y Vstazades varō excelēte, y otros sanctos Sacerdotes. Cap. XXII. The spelling persecucion in the Japanese shows that the original was Spanish.)

p. 310. Dai nijūan. S. Simeon to ichi MAN ROCVXENNIN NO MARTYRES NO COTO: CORE VONAIHQI Vtazades no jibun no coto nari. (No. 23. St. Simeon and sixteen thousand martyrs, which also happened at the same time as that of Vstazades.)

p. 315. Dai nijuxi. S. Ioan Euangelista no midexi naru S. POLICARPO NO MARTYRIO NO COTO; core sunauachi Historia Ecclesiastica no xiquan ni arauaretari. (EL MARTYRIO DE SANT Policarpo discipulo de S. Iuan Euangelista, y Obispo de Smirna: referido por Eusebio Cesariense en el quarto libro de la Historia Ecclesiastica. Cap. XXIII.)

p. 322. Dai nija go miguini qirocu xitaru Martyres no golagueō NI TCVITE NO QVANNEN no coto. (CONSIDERACION SOBRE las gloriosas batallas y victorias de los sanctos martyres, que aqui se han relatado. Cap. XXV.)

p. 332. Dai nija rocu Christan uo taigi xen to xeraretaru acuvo VA TACHIMACHI TEMBAT NI ATARI MATA YEIQIN VO CATamuqeraretaru teivō no gueō ua chōqiū ni arixī coto. (De como casi todos los Emperadores que persiguieron la Fè, y Religion Christiana, acabaron desafortadamente, y los que la honraron, fueron en todas las cosas ayudados de Dios, y prosperados. Capitulo XXVI.)

From this list it would appear that the volume before us is no translation of a then existing compendium of the Lives of the Saints, but rather a compilation from various sources within reach of the writer or writers. The Chronicon of S. Antoninus, Archbishop of Florence (probably the Lyons edition of 1543), furnished the greater portion of the materials; and the next numerous are the lives by Simeon Metaphrastes, in the compilation of Lipomanus edited by Surus, the third in point of frequent reference being the Historia Ecclesiastica of Eusebius. The "Historia" of John of Damascus furnished the basis of the legend of Barlam and Josaphat, and the remaining lives were taken from Mellitus, Bishop of Laodicea, St. Bonaventura, St. Jerome, Petrus de Natalibus, and the Acts of the Apostles.

The following extracts will suffice as specimens of the style.—

TATTOQI APOSTOLOS NARV S. PEDRO .S. PAVLONOGO SAGVEO, NARABINI CONO MARTYRIO NO YODAI. COREAMATA no Doctores no qirocu nari. CONNichi Sancta Ecclesia yori S. Pedro, S. Paulo issa ningen no mitcu no teqi ni taixerarete go on uo fraqi tamō tocoro uo yorocobi in fururu mono nari. Mitcu no teqi toai ragami, cono xecai, tengu core nari. Connichi no issai ua Christan no vchi no dai

TRANSLATION.—To-day the Holy Church celebrates the victory gained by St. Peter and St. Paul over the three enemies of the human race. These three enemies are the flesh, the world and the devil. To-day's is the most important of Christian celebrations, because it is the day on which the chief captains of Christianity gained the victory. It would be the natural course to celebrate separately the gaining of the victory by these Two,

ichi no iuai nari. Sonoyuyeu, Christan no dai ichiban no taixō go xōri no ye tamō fi nareba nari. Cono go riōnin no govu uo fraqi tamō von vye uoba caccacu ni iuai mōfaru beqi coto fony nari toiyedomo, go riōnin no vye uo ichidoni iuai mōfaruru coto ua, Christan no yorocobi mo, xinjinmo connichi cafanari, sono von cagami mo connichioy ri [for yori] cafanareba nari. Sono inyen no cafanaru toqimba, Deus uo tattomi tatematçuru coto mo cafanaru-beqi coto mottomo nari. Mata cono goriōnin connichi ichidoni Martyr ni nari tamaitaru cotomo mata Deus no vou sadame nari. Go zonzō no vchi ni go ichimi, goixxin ni voboximexi ai tamō ga yuyeni, connichi vonaji fi, vonaji tocoro, vonaji acuvō no guegi vomotte vonaji Fides uo fodatçuru tameni, go ichimeī uo safague tamō nari. S. Paulo ua Roma no fito nite maximafu nari. Soreniyotte inixiye yori no fatto ni macaxete von cubi uo vchi tatematçuritaru mono nari. S. Pedro ua Iudeo no xifon taru ni yotte von aruji Iefu Christu no go cafu ni macaxete, Cruz ni cacari tamō nari. Corera no dōri ni xitagatte connichi Ecclesia yori fucaqu iuai tamō mono nari.

Sareba Beato ni yotte Deus no gonaixō ni canai tamō fito nite maximafu toyū tocoro bacari uo iuai tatematçuru mo ari. Mata sono Ecclesia uo firomuru tameni, famazama no go xinrō uo coraye tamai, sono michi yori xixi tamō tocoro uo iuai mōfaruru mo aru mono nari. Xicareba connichi no Beato ua cono futafama no dōri ni yotte iuai tatematçuru nari. Cono go riōnin ua issai Christan no bumō nite maximafu nominarazu, mata xixō nite mo maximafu nari. Sareba fito no vye niua tare mo cotnicu no bumō ninin no loca ua naxi to iyedomo, Spiritual no vyeni ua mata mo aru mono nari. Sore uo faxi tamaite Iefu Christu, Qui facit voluntatem patris mei, qui in cælis est, ipse meus frater, mater & foror est, to notamō nari.

and the reason why they are celebrated together is, that on this day Christian joy and devotion were redoubled, and a double example was afforded. It is right that when the cause is doubled, the respect paid to God should be doubled also. Again, it was determined by God that these Two should be martyred together to-day. During their lifetime they were united in thought, and on this selfsame day they offered up their lives at the selfsame place, at the command of the selfsame wicked prince for the support of the selfsame faith. St. Paul was a Roman, and therefore, in accordance with an ancient law, was decapitated. St. Peter, being a descendant of Judah, was hung on the cross, following the precedent of Our Lord Jesus Christ. For these reasons the Church to-day solemnly celebrates their memory.

Some saints are celebrated solely because they obeyed God's will. Others because they died by reason of the manifold hardships they underwent for the purpose of spreading His Church. To-day's Saints are celebrated for both these reasons. These Two are not only the parents of all Christianity, but are also teachers. So, although no man has more than two flesh-and-blood parents, he has spiritual parents likewise. It was with reference to this that Jesus Christ said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother."

[EXTRACT.]

TATTOQI CON feffores S. Barlan to, S. Iofaphat no gofagucò: core S. Ioan Damasceno no qirocu ni miyetari.

Xococu ni von voxie facaye tama, cazucazu no Ecclesia uo tate, mata ua yo uo futçuru fanqio no dôxinja reqreqi arixi jidai, India no cumi ni Auenir to môfu micado fucqi yeiyô yo ni fugure, cotofara vò catachi fito ni coye tamaixicaba, guenje no coto nomi tanoximi tamò to iyedomo, vò curai uo yuzzuri tamò beqi vòji vò fitori mo maximasaneba, core nomi fucaqu nagueqaxe tamò nari. Sareba cano micado Gento nite maximalu yuyeni, yocoxima no fonzon ni taixi tamaite go xinjin afacarazu, Christian no von voxie uo fucaqu qirai tamò nari. Saredomo fanqio no jennin tachi ua fono von icari uomo vofore tamauazu, Iesu Christo no go fôcò toxite, Martyr no nozomi uo vocoxi, yo ni arauarete Iesus no mina uo tonaye, fito ni mo fufume, cono yo no adanaru coto to, nochi no yo no nagaqi tanoximi uo negò beqi cotouo nomi firome tamaixicaba, fitobito core uo xitai, foxxinja no vouocarixi fono vchi ni teivò no xinca ni fucqi yeiyô ni xite, cannò fito ni fugure, yo no fomare cacure nacarixi fito ari qeru ga, teivò Christa uo coco caxico nite aruiua vchi fataxi, aruiua voi vxinai tamò uo mite. iyoyo yo uo itouaruru cocoro afacarazu, tenjò no majiuari, xacurocuni mo cocoro uotodomezu, nenrai fuminare tamaixi tachi uo fute, jinrin touoqi yama no vocu ni comori ytamaite, mi ue yatçuxi, Anima uo migaqaruru. Fitoye ni Deus no von coto uo nomi tçutome voconai môfarexi nari. Figoro yeirio ni canauarexi xinca naru yuye ni, micado vò nagueqi fucaqereba, core ni tçuqite mo Christa ni taixerare teivò no go gueqirin fanatadaixiqu, ifogu xofò ye chocuxi uo tate, icanaru no no fuye, yama no vocu, tani no loco made mo nocorazu tazzune idaxi, mexiguxite maire tono xenji xiqirinaru vomotte, focuji ni tazzune idaxi, fandai môfaretaru nari. Sareba, cono daijin yo ni arixi toqi ua qinguin uo chiribame, xuguiocu uo tçuranetaru xòzocu uo chacu xi, cazucazu no tomogara ni ynhò catgò xerarexi fito narixi ga, imaua fiqicayete ganxocu curomi, catachi votoroye, mi niua rucacat uomatoi, cachi fadaxi nite dairi ni mairi, teixò ni tatazumareqeru uo micado goran atte, go gueqirin no naca nimo vò nagueqi fucòxite, icani qiòjin nani no yuyenica tacaqi uo futete, iyaxiqi ni caye, bibixiqu cacayaqixi coto uo furi futete, cafodo made miguruxiqi coto uo tazzune motome qeru ua, core nanigoto zo? nangi uo vaga x ta nite daiichi no tçucafa to fadame, cotoni buxi no taixogun ni fonayexi ni, ima ua cacu varambe no varaigufa to nari fatete, faritomo to cocoro uo foyexi chijn uo faye vomoi vafure, mi uo fanarenu faixi uomo me ni caqezu, fonzon uomo tattomazu, IESVS to yaran ni taixite yo no yeigua uo fute, cacaru tçutanaqi mi to narite ua nani no yeqi ca arubeqi ya to, touaxe tamayeba: jennin icani mo yemeru cauobaxe nite, sómon môfareqeru yò ua. Sono iuare uo qicoximefan to voboximefareba, teqi uo xirizoqe tamaye: fonoyuyeuua teqi no maye nite ua môfu coto mo tatçubecarazu, tadaxi ri ni cacuari tamauazumba, vare uo chòchacu faxe tamaye, icanaru zaiqua nimo voconai tamò bexi.

The Latin text, from which the foregoing abridgment was taken, fills 95 folio pages of 53 lines each, while the Japanese version occupies no more than 36 pages of a small octavo size. For the sake of comparison the Latin to which it corresponds is here subjoined.

VITA BEATORUM BARLAAM ET IOSAPHAT CONFESSORVM, Et Sanctorum Monachorum agones & martyria sub Auenniro rege Indæ pafforum, per D. Ioannem Damascenum scripta, nuper e Græco in Latinum versa . .

CAPVT I.

Cum cœpissent monasteria construi, ac monachorum cōgregari multitudines, & illorum virtutum, & angelicæ conuersationis fælix fama fines orbis occuparet, & vsque ad Indos perueniret, eosdem ad similem zelum excitauit: ita quod multi eorum omnia desererent, ac peterent deserta, & in corpore mortali conuersationem susciperent angelorum. Rebus igitur sic bene se habentibus, & aureis (vt ita dicam) pennis, multis in cælum volâtibus, surrexit quidam rex in eadem prouincia Auennir nomine: magnus quidem factus diuitijs, & potentia, & contrà aduersarios suos victoriosus, & in bellis strenuus. Erat enim corporis magnitudine, pariterque vultus decore venerandus, omniumque mundialium rerum citò marcescentium successibus gloriabatur: secundum verò animam vltima grauabatur inopia, multis malis suffocatus: Gentilis namque erat professionis, nimiumque; superstitioso errori idolorum deditus. Cumque in multis delitijs viueret, & delectationibus atque iucunditatibus præsentis vitæ deditus esset ex toto corde, nihilque quod vellet, atque desideraret, ei deesset: vnum tamen videbatur esse quod lætitiâ illius minuebat, curisque ac sollicitudinibus ipsius animam affligebat, videlicet sterilitatis malum: nam filios habere nō poterat, & idcirco multum sollicitus erat quatenus tali vinculo solueretur, [ut] pater filiorum vocaretur: quæ res multis est optabilis. Talis itaque rex erat, & talē intentionem habebat.

Gloriosissimum verò genus Christianorum, & monachorum multitudines, regis cultum vilipendentes, & profusius minas eius non formidantes, proficiebant Christi gratia, ad sermonis meliorem plenitudinem traditi, paruipendentes regem, regisque sermonem: ea verò quæ ad Dei cultum pertinebant, studiosius agebant. Et ideo multi qui monachicum susceperant ordinem, omnes quidem æqualiter mundi delectationes à se repellabant: Ad vnus verò Dei cultum tota intentione se contulerant, & pro Christo mortem sitiebant, æternam desiderantes beatitudinem. Prædicabāt ergo sine timore aliquo, & dilatione, & valde cōfidenter salutare Dei nomen, & nihil aliud nisi Christum in ore habebant. Fluidam verò & corruptibilem naturam præsentium rerum, & instabilitatem atque incorruptionē futuræ vitæ, apertè cunctis demonstrabant, & se ipsos illis exemplū præbebāt, & prædicationis semina spargebant, vt familiares illos Deo efficerent, quatenus, quæ in Christo abscondita est, vitam mererentur. Hinc multi dulcissimam illam doctrinam suscipientes, amaras quidem deceptionis deserebant tenebras, clarissimoque; veritatis lumini iungebantur: adeò vt quidam nobilium atque senatorū, omnia deponentes vitæ sæculi onera, monachi fierent.

Rex autem vt hoc audiuit ira maxima repletus, atque furore succensus, edictum ilico posuit, omnem Christianum coarctari, vt negaret fidē Christi. Vnde nouas contra ipsos quidem Christianos species tormentorum excogitabat, & studiosè perquirebat, nouos mortium modos minabatur eis, & literas per vniuersas sibi subiectas prouincias delegabat principibus atque ducibus, pœnas aduersus pios, & neces iniustas decernens: Præcipuè verò aduersus monasterij [sic] ordinis præpositos furens, atrocissimum contra eos atque ineffabile excitauit bellum. Tunc multi fidelium mente commouebantur: Alij verò tormenta sustinere non valentes, execrabilī illius obediebant præcepto. Monastici autem ordinis duces ac principes, palàm quidem atque in facie regis impietatem redarguentes, per martyrium, temporalem vitæ finem fortiebantur, & æternam acquirebant beatitudinem. Alij verò in solitudinibus & montibus abscondebantur, non quòd tormēta metuerent, sed dispensatione quadam diuina hoc agebant.

Huiusmodi ergo obscuritate Indiam occupante, & fidelibus quidem vndique repulsis, impietatis

verò ministris omnia tenentibus, cruoribus & nidoribus sacrificiorum etiam ipso iam aëre inquinato quidam regis Archiatrapa, qui dignitate, qui animi cōstantia, magnitudine, atque forma, & omnibus alijs, quibus pulchritudo corporis & fortitudo significari potest, ab alijs omnibus differebat, vt audiuit impium illud præceptum, valesciens huic vanæ gloriæ deorsum trahenti, atque delitijs temporalibus, monachorū præpositis semetipsum commisit, montium deserta petens: ibique ieiunij & vigilijs, ac diuinorum eloquiorum meditationi intentus, sensus suos vigilanter emundabat, & animam ab omni liberans passibili affectu, impassibilitatis lumine illustrabat. Rex autem hunc valde diligebat, & in honore maximo habebat: Qui postquam audiuit de eo talia, doluit quidem animo, quoniam amicum perdiderat: contra monachos verò amplius exarsit in iram. Misit itaque vbiq; ad eius inquisitionem, & omnem lapidem, ac montium concaua, & spelūcas, vt inueniretur, perquiri fecit.

Post aliquantum verò temporis hi qui ad inquisitionem illius directi fuerant, vt senserunt in desertis eum habitationem habere, perscrutantes, inuenerunt eum. Quem comprehendentes, regis tribunali exhibuerunt. Videns autem rex sic in paupere & asperrimo vestitu, illum videlicet, qui splendidis aliquando induebatur vestimentis, & multis affluebat delicijs: nunc verò maceratum dura anachoreseos conuersatione, & eremiticæ vitæ patienter opertum vestimentis, tristitia simul & ira replebatur, & ex ambobus sermonē miscens, ait ad eum: O stulte & mentis perditæ, cuius rei gratia mutasti honorem in contumeliam, & splendētē gloriam in hunc ignominiosum ac vilem aspectum: es primus in regno meo, & meæ archistrategos potentiae, Ludū puerorum temetipsum constituisti, non solum nostræ amicitiae atque fiduciae oblitus, sed & contra ipsam insurrexisti naturam, & neque propriorum filiorum miserus, diuitias & omnē vitæ gloriam pro nihilo reputasti, & tantam inhonorationem inclytæ præposuisti gloriæ: vt quid hoc fecisti? & quid hinc lucraberis quod omnibus dijs, videlicet & hominibus illum, qui dicitur Iesus prætulisti, duramq; etiam istā & superstitiosam conuersationem delectationibus atq; iucunditatibus dulcissimæ vitæ huius?

Haec audiens ille homo dei, hilariter simul ac planè respondit: Si rationem à me audire vis, ô rex, inimicos tuos de medio prætorij tui eijce, & tunc respondebo tibi de quibuscunque interrogare volueris. Illis namque præsentibus nullus à me tibi sermo reddetur. Præter rationem verò, torque, occide, fac quod vis. (Antverpiae, Apud Ioannem Bellerum. s. a.)

The endeavour now being made in Japan by the Society known as the Rōmaji Kai to introduce the Roman alphabet as the medium of communication in place of the Chinese characters and the native syllabaries is well-known to all those who are interested in Japanese matters, and its success is ardently desired by all those who wish to facilitate for the rising generation the acquisition of Western knowledge in all its branches. European students have for many years past devised various systems of transliteration, chiefly for foreign consumption, and the first modern attempt to popularize such a system for the use of the Japanese themselves was made only a few years back by Dr. J. C. Hepburn in the publication of the Romanized New Testament in Japanese. But nearly three hundred years ago the Jesuit Fathers did the same thing for their converts, as well as for the use of the missionaries themselves. The Sancto's no Gosagueo, the first book that issued from their presses, was directed towards this end. It was followed by several other works, some of which are described in this pamphlet, while of others the libraries of Europe do not, as far as I have been able to ascertain, possess any copies. And later on it would appear that the romanized style was partially abandoned in favour of a mixture of Chinese

and syllabic characters, probably, as may be conjectured, with the object of obtaining for religious books a wider circulation among the people. The suppression of the Christian missions in the seventeenth century has, however, rendered it impossible for us to say with certainty whether romanization actually turned out a failure, and we cannot consequently predict failure or success for the efforts which are being made in the nineteenth century. It is, however, worth while to analyze the texts of which examples have been given above, in order to show what was the system then adopted. Mr. B. H. Chamberlain has already, in a paper read before the Asiatic Society of Japan on October 12th, 1887, done this for the *Arte da lingua de Japam*, printed between 1604 and 1608, and I propose now to give an idea of what had preceded the transcription of Rodriguez, from which, however, it does not differ to any serious extent. An examination of the printed *Cartas de Japão* would enable me to carry it back to a still earlier date, as far as proper names are concerned, but I have none of them within reach at this moment.

In the following table the elements of the Japanese syllabary are arranged according to the so-called *go-jū in*, the sonants being in brackets:—

a	ca (ga)	sa (za)	ta (da)	na	fa (ba)	ma	ya	ra	{ua va
y, i	qi (gui)	xi (ji)	chi (gi)	ni	fi (bi)	mi	—	ri	—
v	{cu qu (gu)	su (zu)	t, u (zzu)	nu	fu (bu)	mu	yu	ru	—
ye	qe (gue)	xe (je)	te (de)	ne	fe (be)	me	—	re	—
vo	co (go)	so (zo)	to (do)	no	fo (bo)	mo	yo	ro	no

The long *o* is represented by *ō* and *ô*. These were doubtless intended to be distinguished, but as far as I can see the first is chiefly employed in writing Japanese words, the second in words of Chinese origin. Long *u* is *ū*. *nyo* and *nyu* are rendered by *nho* and *nhu*, in accordance with the Portuguese method. *xa*, *xu* and *xo* represent the *sha*, *shu* and *sho* of the *Rōmaji Kai*, corresponding sonants being *gia* and *ja*, *ju* and *gio*, but *jō* of the modern system is *jō*. For *jū* the Portuguese missionaries had *giū*. For *biō*, they used both *beō* and *biō*, no doubt intending some distinction no longer recognized. Now and then an inconsistency may be observed, as *quijte* for *kiite*, while *ii* is either *yi* or *iy*.

The romanized way of writing Japanese evidently facilitated the introduction and adoption of foreign words, spelt either as in Latin or Portuguese, but, as we learn from Rodriguez, to be pronounced in Japanese fashion. Thus in the extracts already given, we have *Doutores*, *Sancta Ecclesia*, *Christan*, *Deus*, *Martyr*, *Fides*, *Iesu Christo*, *Cruz*, *Beato*, *Spiritual*, *Gentio* and *Anima*. Rodriguez says, p. 179, "Of the manner of introducing some of our words into the Japanese language, in which they are wanting, and of how they should be pronounced:—

"Seeing that the Japanese tongue wants words to express numerous new things required by the holy Gospel, it is necessary either to invent such, which is difficult in Japanese, or to take them from our language, corrupting them as may best suit the Japanese pronunciation, so as to be, as it were, indigenous. And as the Portuguese language has much resemblance to that of Japan, both in many of the syllables and in pronunciation, they can usually be taken from it, although some have been taken from the Latin also. These words are solely such as relate to God, to the saints, to the virtues, and other things which they (the Japanese) have not got.

"For this purpose it should be noted that every Japanese word ends either in a vowel, or in one of two consonants, N and T. They are also without the liquids L, R, and other intermediary letters, as used in *ipse, tactus, opto*, &c. Also the syllables Di, Du, Ti, Tu, as has been said elsewhere; and conformably to this should be accommodated the names given to Christians, as well as other names."

"It should be observed that as the Japanese pronounce all their words as if consisting of simple syllables formed of a vowel and a consonant, they say Patere for Padre, Nataru for Natal, Yequerejia for Ecclesia, &c. Nevertheless, when such names are written with our alphabet, it is well to write them after our fashion, and not after the Japanese."

How this expedient was put into practice may be seen from a list of the Latin and Portuguese words which occur in the "Confessionarium" (No. 8 of this list), one of the earliest works printed in native type, of which a complete copy has been preserved in Europe.

2. BRITISH MUSEUM.

(Pressmark, C. 24. e. 11.)

NIFON NO | COTOBA TO | Historia uo narai xiran to | FOSSVRV FITO NO TAME- |
NI XEVA NI YAVA RAGVETA- | RV FEIQE NO MONOGATARI. | IESVS NO COM-
PANHIA NO | Collegio Amacufa ni voite Superiores no go men- | qio to xite core wo fan
ni qizamu mono nari. | Go xuxxe yori M. D. L. XXXXII. | 8vo.

[Heike monogatari explained in colloquial for the use of persons desiring to study the language and history of Japan. Printed by permission of the Superiors at the Amakusa College of the Society of Jesus. A. D. 1592.]

At the back of the title-page is a preface dated 23rd February, 1593. Then comes the address to the reader 2 pp., followed by 406 pp. of text, and 6 pp. not numbered of a table of contents and errata. Then a fresh title-page: ESOPO NO | FABVLAS. | Latinuo vaxite Nippon no | cuchito nasu mono nari. | IEVS NO COMPANHIA NO | Collegio Amacufani voite Superiores no gomen- | qiotoxite coreuo fanni qizamu mono nari. | Goxuxxe yori M. D. L. XXXXIII |. [Esop's Fables, translated from Latin into the Japanese tongue. Printed by permission of the Superiors at the Amakusa College of the Society of Jesus. A. D. 1593].

At the back of this title is an "Address to the Reader," followed at p. 409, by "ESOPO GA XO gaino monogatari riacu. COREVO MAXIMO PLANVDE toyu fito Gregono cotobayori

NIFONNO
COTOBATO

Historia uo narai xiran to
FOSSVRV FITO NO TAME-
NI XEVA NI YAVA RAGVETA-
RVFEIQENO MONOGATARI.



IESVS NO COMPANHIA NO
Collegio Amaculã ni voite Superiores no go men-
gio to xire core no fan ni qizamu mono nari.
Go xuxxe yon M. D. L. XXXXII.

"For this purpose it should be noted that every Japanese word ends either in a vowel, or in one of two consonants, N and T. They are also without the liquids L, R, and other intermediary letters, as used in *ipse, tactus, opto*, &c. Also the syllables Di, Du, Ti, Tu, as has been said elsewhere; and conformably to this should be accommodated the names given to Christians, as well as other names."

"It should be observed that as the Japanese pronounce all their words as if consisting of simple syllables formed of a vowel and a consonant, they say Patere for Padre, Nataru for Natal, Yequereja for Ecclesia, &c. Nevertheless, when such names are written with our alphabet, it is well to write them after our fashion, and not after the Japanese."

How this expedient was put into practice may be seen from a list of the Latin and Portuguese words which occur in the "Confessionarium" (No. 8 of this list), one of the earliest works printed in native type, of which a complete copy has been preserved in Europe.

2. BRITISH MUSEUM.

(Pressmark, C. 24. e. 11.)

NIFON NO | COTIBA TO | Historia uo narai xiran to | FOSSVRV FITO NO TAME-|
NI XEVA NI YAVA RAGVETA. | RV FEIQE NO MONOGATARI. | IESVS NO COM-
PANHIA NO | Collegio Amacufa ni voite Superiores no go men- | qio to xite core wo fan
ni qizamu mono nari. | Go xuxxe yori M. D. L. XXXXII. | 8vo.

[Heike monogatari explained in colloquial for the use of persons desiring to study the language and history of Japan. Printed by permission of the Superiors at the Amakusa College of the Society of Jesus. A. D. 1592.]

At the back of the title-page is a preface dated 23rd February, 1593. Then comes the address to the reader 2 pp., followed by 406 pp. of text, and 6 pp. not numbered of a table of contents and errata. Then a fresh title-page: ESOPO NO | FABVLAS. | Latinuo vaxite Nippon no | cuchito nasu mono nari. | IEVS NO COMPANHIA NO | Collegio Amacufani voite Superiores no gomen- | qio to xite coreuo fanni qizamu mono nari. | Goxuxxe yori M. D. L. XXXXIII | . [Esop's Fables, translated from Latin into the Japanese tongue. Printed by permission of the Superiors at the Amakusa College of the Society of Jesus. A. D. 1593].

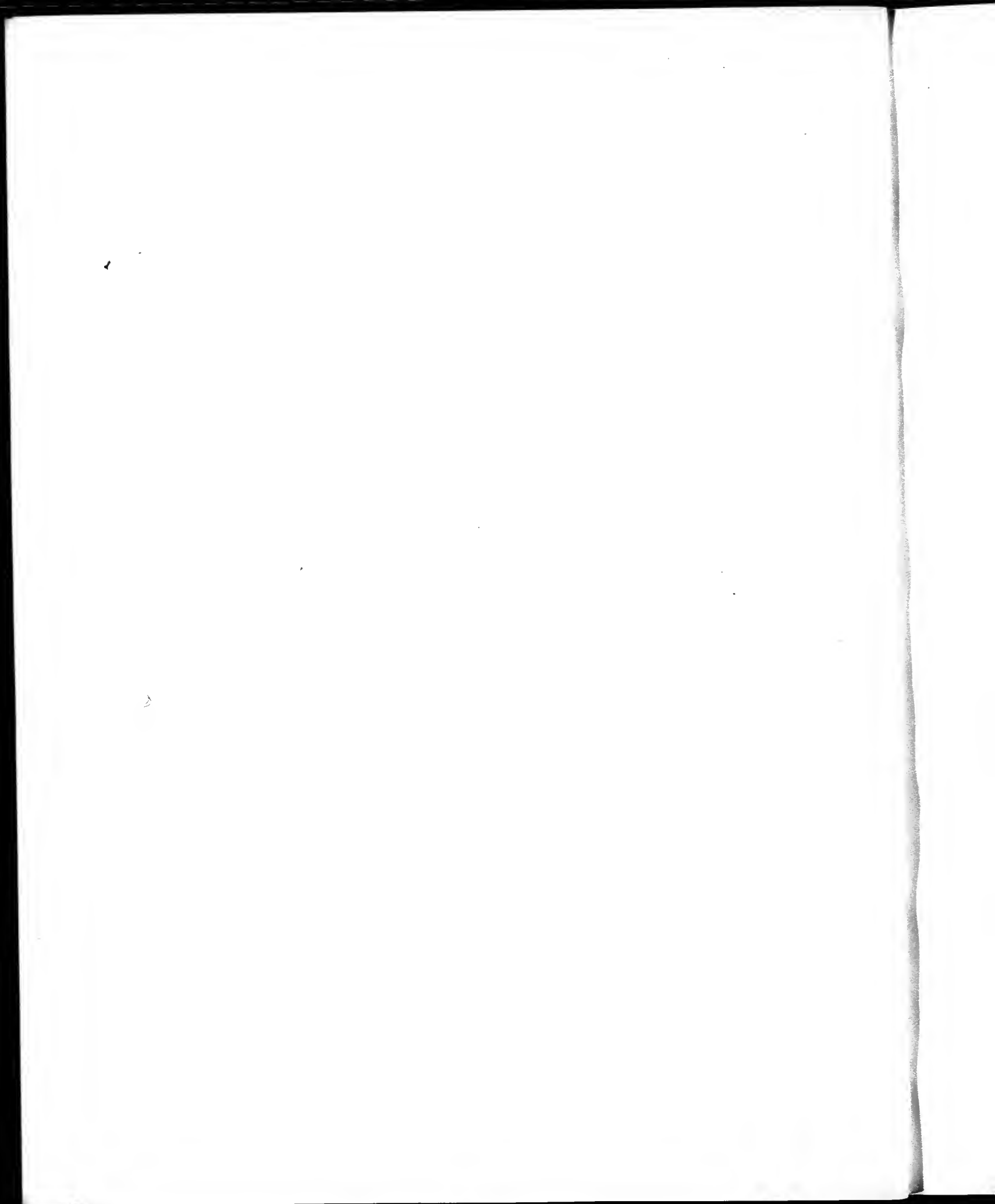
At the back of this title is an "Address to the Reader," followed at p. 409, by "ESOPO GA XO gaino monogatari riacu. COREVO MAXIMO PLANVDE toyu fito Gregono cotobayori

NIFONNO
COTOBATO

Historia uo narai xiran to
POSSVRV FITO NO TAME-
NI XEVA NI YAVA RAGVETA-
RV FEIQENO MONOGATARI.



IESVS NO COMPANHIA NO
Collegio Amacusa ni voite Superiores no go men-
gio to xite core no fan ni qizamu mono nari.
Go xuxxc yon M. D. L. XXXXII.



Latinni fonyacu xerarexi mono nari. [Short life of Esop, translated into Latin from the Greek by one Maximus Planudus.]

At p. 443 the fables themselves, under the title of ESOPOGA TCVCV rimonogatarino nuqigaki, ending on p. 502.

List of fables 4 pp., 503-506.

At p. 507 a new heading, XIXO, XIXXO | nadono vchiyori nuqi idaxi, | qincuxuto nafu mcno nari. | Vócata foreforèni chūfuru mono nari. [A collection of maxims extracted from the Four Books,* and Seven Books, etcetera, mostly with explanations.]

At p. 554 (number inserted in MS.) a new heading GOIO (*i.e.* *gojō*, the Five Cardinal Virtues), followed by CONO FEIQE MO | nogatarito, Efopono Fabu | lasno vchino funbet xinica | qi cotobano yauarage | [explanation of difficult words in the Heike Monogatari and Esop's fables], 22 pp. unnumbered. At the end of the volume is bound up a MS. Japanese-Portuguese vocabulary, consisting of some 26 or 27 pp. in double columns, in very minute but legible handwriting.

The following is a list of the fables, identified as far as possible with the titles given in the Latin version published at Paris by Rob. Stephanus, 1545:—

- Vôcameto, fitçujino tatoyeno coto (De lupo et agno).
- Inuto, fitçuji no coto (De cane et ove).
- Inuga nicuuo fucunda coto (De cane gerente carnem).
- Xixito, inuto, vôcameto, fiôtono coto (De leone et quibusdam aliis).
- Tçuruto, vôcameno coto (De lupo et grue).
- Nezumino coto (De mure rustico et urbano).
- Vaxito, catatçuburino coto (De aquila et cornicula).
- Carafuto, qitçuneno coto (De vulpe et corvo).
- Yenocoto, vmano coto (De catulo et asino).
- Xixito, nezumino coto (De mure et leone).
- Tçubameto, xochôno coto (De yrundinibus et aliis avibus).
- Efopo Athenasno fitobitoni nobetaru tatoye (De gentibus rege carentibus et de ranis rege carentibus).
- Tobito, fatono coto (De accipitre et çolumbis).
- Vôcameto, butano coto (De suscula et lupo).
- Cujacuto, carafuno coto (De graculo et pavone).
- Faito, arino coto (De formica et musca).
- Xixito, vmano coto (De leone et equo).
- Vmato, robano coto (De equo et asello).
- Torito, qedamonono coto (De equis et avibus).
- Xicano coto (De cervo et canibus).
- Farato, xixi rocconno coto (De ventre, manibus et pedibus).
- Pastorto, vôcameno coto (De vulpe et venatoribus).

* The Four Books, *i.e.* the Confucian Analects, the Learning for Adults, the Doctrine of the Mean and Mencius. The Seven Books are on the Military Art.

Xemito, aritono coto (De formicis et cicada).
 Vócameto, qitçuneno coto (Leo et lupus).*
 Fatoto, arino coto (De formica et columba).
 Niuatorito, guegiono coto (Mulier et ancillæ).
 Nininno çhiinno coto (De duobus amicis et urso).
 Xuroto, taqeno coto (De calamo et oliva).
 Daicaïto, yajinno coto (De pastore et mari).
 Sumitaqito, xendacuninno coto (De carbonario et fullone).
 Biøjato, cufuxino coto (De ægroto et medico).
 Gintõno caifuqino coto (De buccinatore).
 Fauato, cono coto (De puero quodam fure, or Filius et mater).
 Niuatorito, inuno coto (De cane et gallo).
 Xixivõto, cumatono coto (De leone et urso).
 Tonyocuna monono coto (Avarus).
 Robato, qitçuneno coto (De asino et vulpe).
 Vmato, robatono coto (De asino et equo).
 Ninin dõdõ xite yuqu coto (Viatores duo).
 Yaguiũto, vócameno coto (Hædus et lupus).
 Robato, xixinocoto (Asinus et leo).
 Mitçutçurino coto (Apiarius).
 Carafuto, fatono coto (Monedula et columbæ).
 Faito, xixivõno coto (Culex et leo).
 Nufubitoto, inuno coto (Fur et çanis).
 Voita inuno coto (De cane venatico qui ab hero contemnitur).
 Mamuxito, cogatanano coto (Vipera et lima).
 Yamato, fomabitono coto (De sylva et rustico).
 Qitçuneto, itachino coto (De vulpe esuriente).
 Cameto, vaxino coto (testudo et aquila).
 Çuiõjinno coto (De piscatoribus quibusdam).
 Yaguiũno co to, vócameno coto (Hædus et lupus).
 Varambeno fitçujiuo cõta coto (De puero oves pascente).
 Vaxito, carafunocoto (De aquila et corvo).
 Qitçuneto, yaguiũnocoto (Vulpes et caper).
 Fiacuxõto, codomono coto (De agricola et filiis).
 Vonagadorito, cujacuno coto (Pavo et monedula).
 Xicato, co no coto (Hinnuleus).
 Catamena xicano coto (Cervus altero oculo captus, or simply cervæ).
 Xicato, budõno coto (Cervæ et vitis).
 Canito, febino coto (Serpens et cancer).

* The Japanese version begins with the story of the manner in which the wolf lost his tail, and then goes on as in the original Latin.

Nhoninto, vòzaqueuo nomu yottono coto (Mulier).
 Pastorno coto (Agricola et canes).
 Robato, qitçuneno coto (Asinus et vulpes).
 Vòcameto, couo motta vonnana coto (lupus et vetula).
 Cairuto, nezumino coto (De mure et rana).
 Aru toxiyotta xixivòno coto (De leone senectute confecto).
 Qitçuneto, vòcameno coto (De lupo et vulpe).
 Ròjinno coto (Senex et mors).
 Xixito, qitçuneno coto (De leone et vulpecula).

This volume, as far as I know, is not mentioned by any bibliographer, and the only preceding notice of it that has come in my way is in a little-known periodical entitled the *Phoenix*, published by the Rev. J. Summers, formerly Professor of Chinese at King's College, London. At p. 216 of Vol. II. (for 1871-2) a brief notice of Part I, (the Feiqe Monogatari) is given, together with an extract, containing as many as thirty misprints, besides numerous imperfectly marked accents. A translation (which I conjecture to be from the pen of my friend Professor A. Severini of Florence) will be found at p. 36 of Vol. III. of the same periodical.

PREFACE.

Cono ychiquanniua Nipponno Feiqetoyū
 Hiistoriato, Morales Sentençasto, Europano
 Esopono Fabulasuo vofu mono nari. Xicareba
 corerano facuxaua Gētio nite, sono daimocumo
 fanomi vomovomoxicarazaru gui narito miyuruto
 iyedomo, catçūua cotoba qeicono tame, catçūua
 yono tocuno tame, corerano taguyno xomotuo
 fanni firaqu cotoua, Ecclesianivoite mezzuraxi-
 carazaru gui nari. Cacunogotoqino quameua,
 Deusno gofòcòuo cocorozaxi, sono Gloriao
 coinegōni ari. Xicareba cono Collegioni voite
 imamade fanni firaqitaru qiōua corera no
 guini tçuite fadamevocaruru fattono cocoroateni
 vōjite xenfacu xitaru gotoqu, cono ychibuomo
 Superiores yori fadametamō sitobitono xenfacu-
 vomotte fanni firaqite yocaranto fadameraretaru
 mono nari. Amacufani voite Feuereirono. 23.
 nichì ni coreuo xofu. Toqini goxuxxeno nenqi.
 1593.

Docujuno fitoni taixite xofu.

Sore IESVS no Companhiao Padre Irnam
 coqiōuo fatte sōfa banriuo touoxito xitamauazu,
 bōbōtaru cocaini unauatari xite focufā fengino

TRANSLATION.

In this volume are printed the Japanese
 history called Heike Monogatari, some
 moral sentences, and the fables of Esop
 the European. The authors thereof being
 heathens, the subjects may appear not very
 recommendable, but it is not at all extra-
 ordinary for the Church to publish such books,
 whether for study or for the benefit of the
 world in general. Such a determination lies in
 aiming at God's service and in praying for his
 Glory. And just as the books hitherto printed
 at this college have been selected in accordance
 with the rules laid down with respect to such
 matters, so also as respects this volume it has
 been decided that it would be desirable that
 the persons whom the Superiors have deigned
 to fix on should select and publish the same.
 Amakusa, February 23rd, A.D. 1593.

ADDRESS TO THE READER.

The Fathers and Brethren of the Society
 of Jesus, abandoning their homes and regard-
 less of the immense distance over sea, have
 crossed the wide ocean until they set their feet

Futōni atouo todome, tenno minoriuo firome, mayoyeru xujō uo michibicanto xeijeiuo nuqinde tamō coto coconi xet nari. Yomo mata zōacu fujenno mi ni xite, itafacamotte curiqi naxito iyedomo, cono fitobitouo xi toxi, fono xiriyeni xitagai, negaiuo vonajū fu. Coreuo mononi fifuru toqimba, fai qini tçuqu ni cotonarazu : xi coconivoite yoni ximexi tamōua, cōxōno cauocuuo tçururanto fossuruniua, mazzu fono vtçuamonouo tocuxi, guiojinno guiorin uo yen to vomō toqimba, xirizoite amiuo mufubuni xiqu coto na xi. Sareba varera cono cunini qitatte, tenno minoriuo tocanto furuniua, cono cunino fūzocu uo xiri, mata cotobauo tafubeqi coto moppara nari. Carugayuyeni cono riōgiōno tafuqeto narubeqi Iichijiqino xouo vaga cunino monjini vtçuxi, xini chiribamēto fu : nāgi fono xouo yerande coreuo ameto : vare motoyori tacumi afō xite, fai mijicaxi : chicarano voyobu tçoroni arazaruni yotte, xenji bāntai futo iyedomo, Sancta Obedientiano muneni macaxe, jefiuo ronjezu, qimeini xitagō mono nari. Xicareba cotobauo manabigaterani Iichijiqino vōjiuo tomurōbeqi xo core vouoxito iyedomo, nacanzzucu Yeizāno jūrio, monfaini na tacaqi Guenye fōinno xeifacu feiqemonogatarini xiquua arajito vomoi, coreuo yerande xoja xento fossuruni nozonde, mata vaga xi notamōua : ima cono feiqe uoba xomotno gotoquni xezu, riōnin aitaixite zōtanuo nafuga gotoqu, cotobano tenifauo xoja xeyoto nari : fono yuyeyo tazzunureba, cagacu xite xōtat furuua tçunenofō nari : nanzo motouo tçutomezu xite fuyeyo toranya ? caxicoqi yori caxicocaranto naraba, fono tedateuo caye, ichigūuo mamorubecarazu. Carugayuyeni cotobano tenifa nomini arazu, cono cunino fūzocu toxite, ichininni amatano na, quanyno tonaye āru coto uomo faqubexito nari : yuyeicantonareba, core monono riuo midafuni yotte, tacocuno cotobauo manabanto turu xoxinno fitono tameniuua vōqinaru fama-tague nari. Ima cono cotobauo manabanto

on the soil of the Japanese Archipelago, to spread the Divine Law, and devote themselves to leading erring mankind in the right way. Bad and wicked as I am, and altogether without merit, I have taken these men for my teachers, and following after them, am filled with the same longing. This may be compared to a fly alighting on a tree. My teachers then said to me, "If a carpenter wishes to build a house he must first sharpen his tools. If the fisherman wishes to catch fish, he had better take time to make his nets. In order that coming to this country we may preach the Law, it is essential that we should be acquainted with its customs and speak the language. We propose, therefore, to copy out in our letters and print some Japanese book that may be of assistance to us in these two matters. Do you make choice of a book and prepare it." Being of slender skill and deficient in intelligence, I was greatly reluctant, seeing that it was a task beyond my strength, but complying with the obligation of Holy Obedience, I have obeyed their respected command without objecting further. There are many books which, while affording instruction in the language, investigate the past of Japan, but being of opinion that among them all there was none like the Heike Monogatari composed by Genye Hōin, the abbot of Hiyeizan, so celebrated for his literary gifts, I made choice of it, and prepared to copy it out. Upon this my teachers said to me again : "Do not make this Heike like a book, but give it the style of a conversation between two persons, because it is the rule that in order to attain perfection one must learn the rudiments. You should not neglect the means in order to grasp the result. If you wish to be very clever, change your plan, and do not be obstinately unwise. It is not merely a question of grammar, but you must also avoid giving several names to the same person and calling

jita cuatatçuru coto mattacumotte betno guini arazu: tattoqi von aruji Iesu Christono Euangelhono minoriuo firomen tame nareba, cono xiguanno tayorito narazaru cotouoba minamotte nozocazūba arubecarazu tonu gui nari. Yo xirizoite gvanuo cuuōruni, cono coto macotoni sono iuare naqini arazu: ichi-ichimotte mina xica nari. Yotte miguino xiguanno atedocoronū vōji, xi no meini xitagatte, azaqeriuo banminno xitōni vqē cotouo cayerimizū, cono monogatariuo chicara no voyobu tococouafonjono cotobauo tagayezu xoja xi, nuqigaqi to naxitaru mono nari: Fuxite cō, facuga no cunxi coreuo yonde, jō fucō xite faino mijicaqi uo chōrō furu coto nacare. Toqin goxuxxe. 1592 Dexembro. 10.

Fucan Fabian, tçuxxinde xofu.

him by his title, as is the Japanese custom. For as these only confuse the argument, they are great stumbling-blocks to beginners in learning a foreign language. The object of our learning the language is solely that we may spread abroad the gospel of our Blessed Lord Jesus Christ, and all words must be got rid of that are of no help in the attainment of this desire."

On applying my humble intelligence to the matter, I came to the conclusion that this view was grounded in reason, and that they were right in every particular. Consequently, in accordance with the object of their desire, and in obedience to the command of my teachers, while regardless of exposing myself to popular ridicule, I have written out this Monogatari, adhering to the language of the original, as far as my means would allow, and have made this abridgment. I humbly beg that all learned gentlemen who may read it will kindly abstain from mocking at my want of intelligence. 10, December, 1592 A.D. With profound respect, Fucan Fabian.

As specimens of the Fables, the following may serve:—

Vōcameto, fitçujino tatoyeno coto.

Aru cauabatani vōcamemo, fitçujimo mizzuuo nomuni, vōcameua cauacamini y, fitçujino coua cauafufoni yta tocorode, cano vōcame cono fitçujino curauabayato vomoi, fitçujino sobani chicazzuite yūua: fochiua najeni mizzuuo nigoraite vaga cuchiuoba qegaitazoto icattareba, fitçujino yūua: vareua minafufoni ytareba, najeni cauano camiuoba nigosōzoto: casanete vōcameno yūua: vonorega faua roccatçuqi mayenimo mizzuuo nigoraxitareba icadeca sono tçumiuo nangiuua nogareōzo? fitçujino yūua: sonotoqiuua mixō yjenno coto nareba, farani sono tçumi varenī ataranu: mata

*De lupo et agno.**

Lupus quum agnum inuenisset errantem, eum non cepit fortissima manu, sed causam quæsiuit quo iure uel iniuria eum comederet. Igitur agno uerba huiusmodi fecit, Tu mihi abunde iam diu intulisti iniurias. Agnus gemendo ait, Quomodo id fieri potuit, quum nuperrime uenerim ad lucem? Lupus denuo ait, Agrum mihi pascendo deuastasti. Agnus inquit ei, Quum dentibus etiā caream, id facere nequii. Lupus rursus ait, Ex meo quoque fonte bibisti. Ei inquit agnus, Quo pacto id fieri potuit, quum aquam ex ætate nondum biberim: sed lac matris, cibus & potus adhuc mihi sit? Lupus demū ira

* The Latin versions are taken in each case from the same edition as the list of contents. But as the Japanese translations are by no means close renderings, it is possible that this was not the edition actually used in their preparation.

vôcameyori yûua : nangi mata miga noyainano cufauo curôta ; coremata giûbon nareba, najeni nogatôzo? fitçuji cotayete yûua ; vareua mada toxinimo taranu jacufaide gozareba, cufauo famucotomo mada gozanaito : cafanete vôcame nangîua najeni zôgon suruzoto vôqini icattereba, fitçujino yûua : vareua sârani accôuo môsfanu : tada toga no nai iuareuo môsfu bacari giato : fonotoqi vôcame xoxen mondôua muyacu gia : nande arôtomo mamayo, jefini vonoreuoba vaga yûmexini xôzuruto yûta. Coreuo nanzotoyûni : dôriuo sodatenu acuninni taixiteua jenninno dôrito, sono fericudarîmo yacu ni tatazu : tada qenpei bacariuo mochiyôzuru gui gia.

Xuroto, taqeno coto.

Arutoqi xuro taqeni mucôte yûtaua : icani taqe, yô qiqe, varefodo yoni youôte mimonai monoua arumajij : vazzucano cajenimo vofore vononoite, nabiqu bacari gia : vareua fucoximo cocorozaxiuo tauomezu, fudan qenagueni xite vruto iyeba, taqeuua cõno cõtouo qiqedomo (.nacoto nareba) tocacu ronzuruni voyobaide, feicô xite caxicomattaga, yagate fonofi vôqina tçujicajega fuite meidôxite qitaga, taqeuua motocara voforeuo naite cõbeuo chini fague fericudattareba, tçutçuganô voqiagatta : xicaruni xuroua qenjitno ricõno gotoqu cocorozaxiuo cudafazu, figiuo fatte ytauo nanicaua corayô ; fanzanni fuqivotte, negoreni natte fateta.

Xitagocoro. Tacaburu monoua gaixerare, xitagô monoua cayette tauo xeifuruzo.

Xixito, inuto, vôcameto, fiôtano coto.

Cono xifiqiga dôxin xite, fanchûuo caqemeguru ni, qedamono yppiqi yuqiyôtareba, curai coroite, sono xifocuuo yotçuni vaqete cubarôto sîruni, xixino yûtaua : vareua arufodono qedamonono vô nareba, yeda fitotçuaa vôyno

concitus ait, Licet tua soluere nequeam argumenta, cenare tamen opipare intendo : agnûmque cepit, ac illum manducauit.

Fabula significat quod apud improbos ratio & ueritas locum haud habent.

*De calamo et oliua.**

Quænam esset fortior, durior, & magis resistens, canna & oliua inuicem contendebant. Oliua calamo humilitatem obijciebat, eò quòd uentis facile cederet. Huic dicto unum arundo haud reddidit uerbum. Paulò post turbine uehementi aspirans uentus, radicitus euulsit oliuam, totis uiribus sibi obfistentem. At canna flatibus se inclinans, salutem facile est affecuta. Fabula significat, quòd potèntioribus sine controuerfia mos est in tempore gerendus.

De leone & quibusdam alijs.

Cum oue quibusdamque alijs pepigerat leo uenationem fore communem. Itur uenatum. Capitur ceruus. Partiuntur. Singulas singulis partes tollere ut cõuenerat incipientibus, leo rugijt, Vna inquiens, pars mea est, quia sum

* In the Japanese version the dialogue takes place between a palm (the *Chamaerops excelsa*) and the bamboo.

tocuni fonayei: mata vare iquuoimo nangirani
 fñòzuru monode naqereba, fono ytocubunni
 ma fitoyedaua vareni curei: mata miua nangira
 yori fayò vaxirucotoua denquòno gotoquuni xite
 coreuo todometareba, fono xinròbun ni ma
 fitoyedauoba vareni curei: ainocoru ma fitotçuno
 yedanimo teuo caqeòzuru monoua funauachi
 vaga teqide aròzuruto yùni yotte, nocoru fanbiqino
 qedamonoua chicarai voyobazu, mutaini xixini
 vbaitorarete, fugofugoto cayetta. Xitagocoro.
 Fitoua tada vareni fitoxij fitouo tomonauò coto
 gia: foreuo icanitoyùni: yxeino facanna qininuo
 tomoni fureba, canarazu fono tocubunmo, tano-
 ximimo fono yxeino aru fitoni vbaitoraruru
 monogia.

Faito, arino coto.

Aru fai arini catatte yùua: tçuratçura
 monouo anzuruni, xejòni quafòno imijij monoto
 yùua funauachi vareraga cotode aròzu: fuxò
 xigocuna aridomoua nacanaca fa xitatetemo
 voyobu majijzo: fore uo najenitoyùni, tenxi
 xògunni fafaguru monoto iyedomo; mazzu
 varera fono yjenni foxijmamani cù, xicano-
 minarazu camì ychinin yori, ximo banminno
 zzujuòu fumuni voforemonò, nantaru yoi faqe,
 mezzuraxij facanato yùtemo, izzureca vareraga
 teuo caqenuuo xocufuru fitono aru? Izzureno
 fitono caxiraca vareraga fumimononi naranuga
 arucato jimã fureba, arino yùua: faidonono
 vòxe fitotçutoxite itçuuariua vorinai: tadaxi
 xejò ni fata itaitaua, faifodo biròna monoua
 vorinai: teno voyobi, chicarano voyobu fodoua,
 chübat xòto aitacumaruru: fareba varerauo
 iyaximefaxeraredomo, faru fùgui, natçu taqete,
 aqimo cure, fuyuga qureba: tçubafamo chini
 vochi, chicaramo tçuqiyumino fiqitaterareò
 tayorimo nòte cogoyete cabaneuo farafaruruua,
 mata yoni taguymo nai asamaxij guigia: mo-
 nono cazudeua naqeredomo, vareraga ychimonua
 icani faguexij fuyuto yùtemo, qicatni xemeperuru
 curuximimo naxi: faru natçu miraino cacugouo

*dignissimus. Altera itidem mea est, quia viribus
 præstantissimus. Porro quia in capiùdo ceruo
 plus sudauerim, uendico tertiam. Quartam
 denique ni concesseritis, actum est de amicitia.
 Socij hoc audito, discedunt uacui & taciti, non
 ausi mutire contra leonẽ.*

*Morale. Rara semper fuit fides, apud hoc
 seculũ rarior est: apud potentes & est, & fuit
 semper rarissima. Quocirca satius est ut uiuas
 cum pari. qui enim cum potentiore uiuit,
 neesse habet sæpe de suo iure concedere. Cum
 æquali æquale tibi ius erit.*

De musca & formica.

*Musca altercabatur cum formica se nobilem,
 illam ignobilem: se uolitare, illam repere: se
 uersari in tectis regum, illam. cauernis latere,
 segetem rodere, aquam bibere: se splendide epulari
 iactitabat, & hæc tamen otio nancisci. E regione
 formica se non ignobilem esse, sed suis natalibus
 contentam: muscam uagam esse, se stabilẽ, sapere
 formicæ grana & fluenta, quod muscæ pastilli &
 uina. Atque hæc se non segni otio, at strenua
 opera nancisci. Porro formicam lætam esse &
 tutam, charam omnibus, exemplar denique
 laboris: muscam anxiam cum periculo esse, cunctis
 infestam, cunctis inuisam, exemplar denique
 segnitiei: formicam hyemis memorem, alimenta
 reponere: muscam in diem uiuere, hyeme aut
 esurituram, aut certe morituram.*

*Morale. Qui pergit quæ uult dicere,
 quæ non uult audiret. Musca si bene dixisset,
 bene audisset. Assentior autem formicæ. Videtur
 enim optabilior uita obscura cum securitate, quàm
 cum periculo splendida.*

fureba, aqifuyu ua yutacani fiuo vocuruto iyeba, faiua yjenno quôguenuo tachimachi fiqicayete. vomevometo xite tachifatta.

Xitagocoro. Tôzano yxeini vogoru monoua yraino nanguini tçumazzucôzu : vareto miuo vôqini fomuru mono ua mada fono cotobamo finu vchîni, menbocuuo vxinô mono gia.

Yaguiûno co to, vôcameno coto.

Yaguiûno faua cufauo curaini noni izzuru toqi, codomoni iyvoqu yôna : cono anano touo vchiyori yô togite iyo : nanito focayori yobi tataquto yûtomo, vaga coyeto, mata conoyôni tatacazuua, focotni firaqunato yûte deta. Vôcame fauano noni deta fuqiuo nerôte qite, fauano coyeyo nixete, fono touo tataita. Yaguiûno codomo vchicara qijte, coyeyua fauano coye naredomc, tono tataqiyôua vôcame zoto yûte chittomo aqenanda.

De hædo et lupo.

Capra cum effet pastum itura, hædum dom. i concludit, monens aperire nemini dum redeat ipsa. Lupus, qui id procul audierat, post matris discessum pulsat fores, uoce capriffat iubens recludi. Hædus dolos præfentiens, Non aperio, inquit : Nam etsi uox capriffat, tamen equidem per rimulas lupum uideo.

3. LIBRARY OF THE UNIVERSITY OF LEYDEN.

FIDES NO DÔXI | to xite P. F. Luis de Grana- | da amaretaru xo no riacn. | Core no Companhia no Superiores no go faicacu | vomotte Nippon no cotoba ni vasu. | IESVS NO COMPANHIA NO | Collegio Amacufa ni voite Superiores no go men | qio toxite core uo fan ni qizamu mono nari. | Go xuxxe yori M.D.L.XXXXII. | [Epitome of a book composed by Padre Frei Luis de Granada as a guide to faith, translated into the Japanese language by contrivance of the Superiors of the Society. Printed at the Amakusa College of the Society of Jesus by permission of the Superiors, A.D. 1592] 8vo. *Contents* :— Preface of the translator 3 pp., Brief of Pope Gregory XIII. addressed to Padre Frei Luis, 4 pp., Preface of the Author 5 pp. Then comes the alternative heading SHINJINROKU [Treatise of Faith] 619 pp., errata 1 p., table of contents 7 pp., and glossary 24 pp.

FIDES NO DÖXI
to xite P. F. Luis de Grana-
da amaretartü xo no riacu.

Core uo Companhia no Superiores no go falcax
vomette Nippon no coroba ni valü.



IESVS NO COMPANHIA NO
Collegio Amacusa ni uoite Superiores no go met
qio toxite core uo fan ni qizamu mono nari.
Go xixxe yari M. D. L. XXXXII.

fireba, aqifuyū ua yutacani fiuo vocuruto iyeba,
faiua yjenno quòguenuo tachimachi fiqicayete.
vomevometo xite tachifatta.

Xitagocoro. Tòzano yxeini vogoru monoua
yraino nanguini tçumazzucòzu: vareto miuo
vòqini fomuru mono ua mada fonò cotobamo
finu vchìni, menbocuuò vxinò mono gia.

Yaguiūno co to, vòcameno coto.

Yaguiūno faua cufano curaini noni izzuru
toqi, codomoni iyvoqu yòna: cono anano tono
vchiyori yò togite iyo: nanito focayori yobi
tataquto yùtomo, vaga coyeto, mata conoyòni
tatacazuua, focotni firaqunato yùte deta. Vòcame
fauano noni deta fuqino neròte qite, fauano
coyeuo nixete, fonò touo tataita. Yaguiūno
codomo vchicara qijte, coyeua fauano coye
naredomc, tono tataqiyòua vòcame zoto yùte
chittomo aqenanda.

De hœdo et lupo.

*Capra cum effet pastum itura, hœdum donis
concludit, monens aperire nemini dum redeat ipsa.
Lupus, qui id procul audierat, post matris
discessum pulsat fores, uoce capriffat iubens
recludi. Hœdus dolos præsentens, Non aperio,
inquit: Nam etsi uox capriffat, tamen equidem
per rimulas lupum uideo.*

3. LIBRARY OF THE UNIVERSITY OF LEYDEN.

FIDES NO DÕXI | to xite P. F. Luis de Grana- | da amaretaru xo no riacu. | Core uo
Companhia no Superiores no go fáicacu | vomotte Nippon no cotoba ni vasu. | IESVS NO
COMPANHIA NO | Collegio Amacufa ni voite Superiores no go men | qio toxite core
uo fan ni qizamu mono nari. | Go 千七百三十二年 M.D.LXXXII. | [Epitome of a
book composed by Padre Frei Luis de Granada as a guide to faith, translated into the
Japanese language by contrivance of the Superiors of the Society. Printed at the Amakusa
College of the Society of Jesus by permission of the Superiors, A.D. 1592] 8vo. *Contents* :—
Preface of the translator 3 pp., Brief of Pope Gregory XIII. addressed to Padre Frei Luis, 4 pp.,
Preface of the Author 5 pp. Then comes the alternative heading SHINJINROKU [Treatise of
Faith] 619 pp., errata 1 p., table of contents 7 pp., and glossary 24 pp.

FIDES NO DŌXI
to xite P. F. Luis de Grana-
da amaretartu xo no riacu.

Core uo Companhia no Superiores no go falcau
vomette Nippon no cocoba ni vafu.



IESVS NO COMPANHIA NO
Collegio Amacufa ni uoite Superiores no go men
qto toxite cose uo fan ni qizamu mono nara.
Go xixxe yoi M. D. L. XXXXII.

fureba, aqifuyu ua yutacani fiuo vocuruto iyeba,
faiua yjenno quôguenuo tachimachi fiqicayete.
vomevometo xite tachifatta.

Xitagocoro. Tôzane yxeini vogoru monoua
yraino nanguini tçumazzucôzu: vareto miuo
vôqini fomuru mono ua mada fono cotobaino
finu vchîni, menbocuuo vxinô mono gia.

Yaguiûno co to, vôcameno coto.

Yaguiûno faua cufauo curaini noni izzuru
toqi, codomoni iyvoqu yôna: cono anano touo
vchiyori yô togite iyo: nanito focayori yobi
tataquto yûtomo, vaga coyeto, mata conoyôni
tatacazuua, focotni firaqunato yûte deta. Vôcame
fauano noni deta fuqiuo nerôte qite, fauano
coyeyo nixete, fono touo tataita. Yaguiûno
codomo vchîcara qijte, coyeyua fauano coye
naredome, tono tatacyôua vôcame zoto yûte
chittomo aqenanda.

De hædo et lupæ.

*Capra cum effet pastum itura, hædum don.
concludit, monens aperire nemini dum redeat ipsa.
Lupus, qui id procul audierat, post matris
discessum pulsat fores, uoce capriffat iubens
recludi. Hædus dolos præfentiens, Non aperia,
inquit: Nam etsi uox capriffat, tamen equidem
per rimulas lupum uideo.*

3. LIBRARY OF THE UNIVERSITY OF LEYDEN.

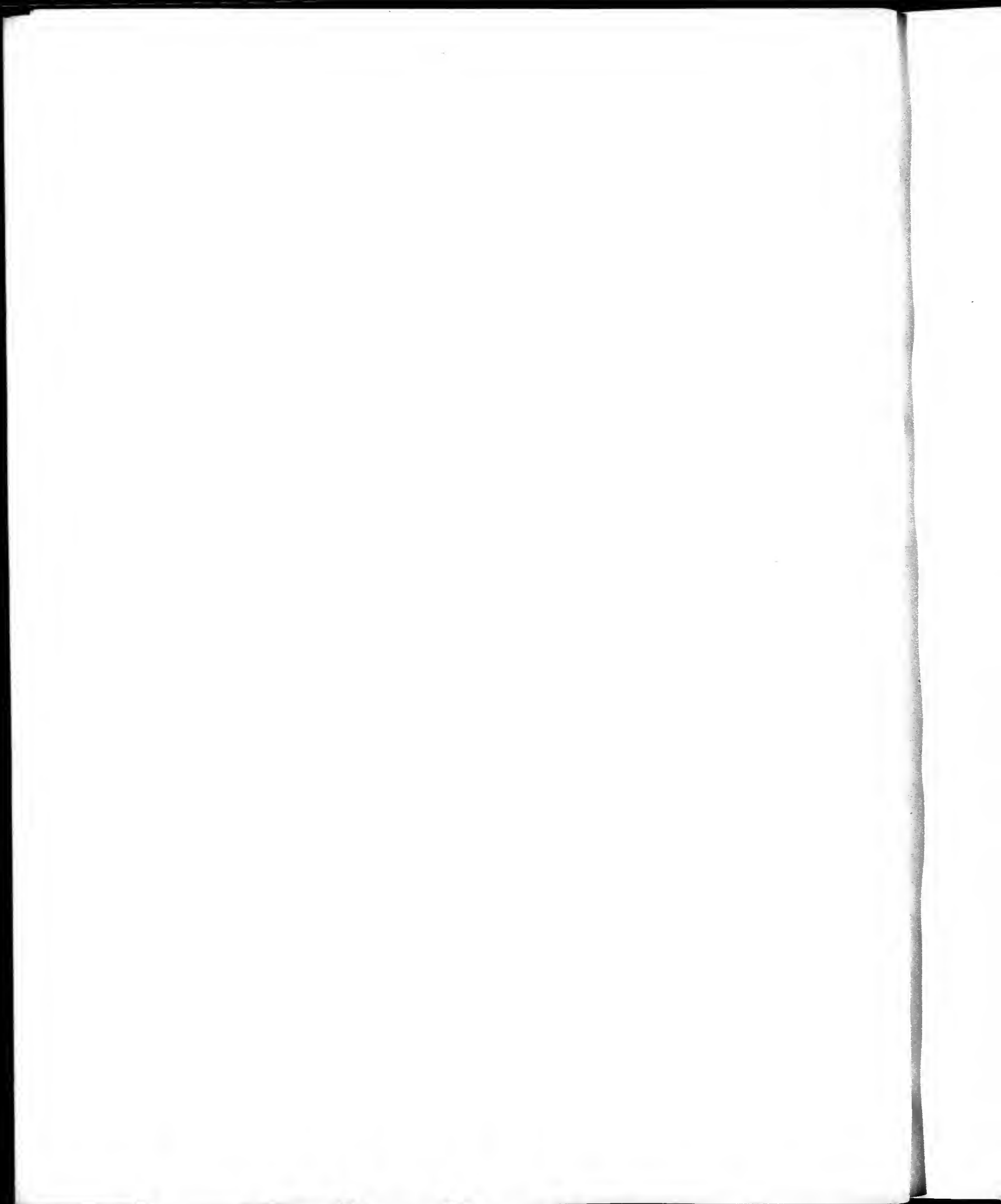
FIDES NO DÔXI | to xite P. F. Luis de Grana- | da amaretaru xo no riacu. | Core to
Companhia no Superiores no go saicacu | vomotte Nippon no cotoba ni vasu. | IESVS NO
COMPANHIA NO | Collegio Amacufa ni voite Superiores no go men | qio toxite core
uo fan ni qizamu mono nari. | Go xuxxe yori M.D.L.XXXXII. | [Epitome of a
book composed by Padre Frei Luis de Granada as a guide to faith, translated into the
Japanese language by contrivance of the Superiors of the Society. Printed at the Amakusa
College of the Society of Jesus by permission of the Superiors, A.D. 1592] 8vo. *Contents* :—
Preface of the translator 3 pp., Brief of Pope Gregory XIII. addressed to Padre Frei Luis, 4 pp.,
Preface of the Author 5 pp. Then comes the alternative heading SHINJINROKU [Treatise of
Faith] 619 pp., errata 1 p., table of contents 7 pp., and glossary 24 pp.

FIDES NO DŌXI
to xite P. F. Luis de Grana-
da amaretart xo no riacu.

Core uo Companhia no Superiores no go Gicacu
vomette Nippon no cotoba ni valū.



IESVS NO COMPANHIA NO
Collegio Amacusa ni uoite Superiores no go men
qjo toxite core uo fin ni qizamu mono nat.
Go xixxe yari M. D. L. XXXII.



This is a translation of "El Sumario de la Introduccion del Symbolo de la Fe," which is most readily accessible in Vol. XIII. of the Obras del Venerable P. Maestro Fr. Luis de Granada de la orden de Santo Domingo . . . Madrid: Por Don Antonio de Sancta. Año de M.DCC.LXXXIX. But the edition used by the translator, in default of an earlier Portuguese version than that published at Lisbon in 1780, must have been one of those mentioned by Antonio, see below.

Cotton in the first series of the *Typographical Gazetteer*, p. 10, has the following remarks: "Chevillier, in his *Origine de l'imprimerie*,* notices a book which Scaliger had bequeathed to the university library of Leyden, written by F. Luis de Granada, and printed by the Jesuits in their College at Amacusa, in the language of Japan, but in European characters, in the year 1582. The book is set down, according to Chevillier's description, in page 313 of the Leyden university library catalogue (folio, 1716); yet still I cannot help suspecting some mistake of a figure, an 8 perhaps for a 9, inasmuch as in the account of the twenty-six martyrs crucified in Japan, which is to be found in the *Acta Sanctorum* (in the first volume for February, page 735), it is distinctly stated that this college of Amacusia was not founded until the year 1591. I much doubt whether there be a second copy of the work nearer to us than that at Leyden, by help of which this question might be set at rest."

What Chevillier says is this:—"Enfin, pour terminer la question, on voit à Paris de ces Livres imprimés à la China: le Roi en a dans sa Bibliothèque: il y en a même d'imprimez au Japon. Scaliger en avoit deux, dont on rapporte les titres au Catalogue de la Bibliothèque de Leyden, page 250. *Racuyoxu. Lingua & Charact. Japon. in Collegio Japonico Soc. J.* 1598. in fol. & page 258. *Luis de Granada fides. no doxi to xite, edita à Patr. Soc. J. in Collegio Amacusano in Japoniâ 1582. Linguâ Japonicâ sed Lit. Europ. in 8°.*"

In the "Bibliotheca Hispana Nova" of Nicolaus Antonius, at p. 40 of Tom. I., there is a reference to this translation. In enumerating the works of Luis de Granada the author says:—"Introduccion al symbolo de la Fe; quatuor primum partibus, quibus postea addidit quintam, quæ est antecedentium compendium, totidem & ipsam distinctam partibus. Salmanticæ apud heredes Mathiæ Guafs 1582. fol. Italice hoc opus prodiit venetiis ex officina Francisci de Franciscis anno 1587. in 4. Sed lego & ibidem editum fuisse anno 1590, apud Damianum Zenarum, *L'Epitome, o vero, compendio dell' Introduttione del Symbolo della Fede.* Hanc in Latinum vertit Joannes Paulus Gallutius, Salodienfis, atque edita est Venetiis 1587. Coloniaeque apud Calenium & heredes Quentelii 1589. Partem quoque ejus, quæ est de mirandis naturæ operibus, integrum fecit Gaspar Manzius, jurisconsultus, hujusmodi incriptionis opus, Philosophia Christiana, de qua mox dicimus. Japonica lingua, sed caractere Europeo, edita est hæc pars, cum titulo *Fides no doxi xite*, a patribus societatis Jesu in collegio Araucusano [sic]. Extat in bibliotheca Lugduno-Batava, ut ex ejus catalogo constat, pag. 258," which looks like a mere blind following of Chevillier. Ternaux-Compans, in his *Notice sur les imprimeries qui existent ou ont existé hors de l'Europe*, Paris, A. Bertrand, 1842 (?), after having taken credit to himself for correcting the mistakes of Cotton, says (p. 4): "*Amacusa*.—Ville du Japon, dans l'île du même nom. C'était là que les jésuites avaient établi leur principale college. On trouve

* Paris, 1694, p. 277. Chevillier also mentions No. 7, see below.

dans le catalogue de la bibliothèque de Leyde, l'indication d'un ouvrage du P. Louis de Grenade, traduit en langue japonaise, et imprimé dans cette ville, en 1582, en caractères européens; mais je pense que c'est une indication erronée, car d'après les Acta Sanctorum (vol. de février, p. 1716), ce collège ne fut fondé qu'en 1594." Here there seems to be an error, namely, that in the "Literæ annuæ japonenses anni 1591 et 1592," there is a section entitled "De Collegio Canzucano, quod nunc est in Amacusa," so that Cotton's conjecture of a 9 for an 8 was not only more carefully made than Ternaux-Compans', but also turned out to be actually correct.

Father Luis de Granada was born 1505 and died in 1588. See *Bibliotheca Hispana Nova*, tom. I., and *Nouvelle Biographie Universelle*. He lies buried in the church of S. Domingo at Lisbon.

The printing of this work is probably alluded to in the following passage from the "Lettera annua del Giappone dal Marzo del M.D.XCIII. sino al Marzo del XCIV. In Milano, 1597," at p. 13:—"Si è compito anchora di stampare nella lingua Giaponesè il sommario della Dottrina, ò Catechismo di Fra Luigi di Granata, & si son stampate anchora altri libri così per quelli ch' imparano la lingua, come per quelli ch' imparano latino, & anchora alcuni trattati duoti nella lingua, con caratteri Giaponesi per li Christiani."

In the collected edition of the works of Luis de Granada there is nothing which resembles a catechism, properly so-called, but it is possible that the word may have been applied to an elementary treatise, such as the "Sumario del Introduccion," not drawn up in the usual form of question and answer. The well-known Catechism of the Council of Trent is another instance of a work declaratory of doctrine in the form of a continuous treatise.

As specimens of the style of translation the following version of the brief of Pope Gregory XIII. to the author and two or three extracts from the body of the work will serve for comparison with the Latin original of the former, and the Spanish text of the latter.

PAPA GREGORIO XIII. yori Padre Frei Luis ye no goxo.

Icani chòai fucaqi co, nangi no vye ni fucufai to, Apostolica Bençam uo coinegõ •coto afacarazu. Xicareba moromoro no fito acu uo xirizoite, jen ni fufuman tameni toxi fifaxiqu yamu coto nõxite, faguemafaruru xinrõ uo vare itçumo canzuru coto yonotçune narazu: fono vye mata vare fito no Spiritual fucufai to, Deus no Gloria uo negõ fodo no fitobito mo fucaqu core uo yeqi aru coto to yorocobi ayeri. Sareba fonocami ten no minori uo toite fito uo michibiqi, tattoqi cotouari uo come, fuguretaru vouoquono xo uo amite, yo ni tçutayerarexi coto imamotte yurucaxe naxi. Carugayuyeni chicaqi uo futezu, touoqi uo qirauazu, chicara no voyobu tocoro ua amanecu fito uo vaga qimi Iesù Christo ye michibican to cocoro uo tçucufaruru coto imani yamu toqi naxi. Yo coco ni voite catçuva cacunogotoqu naru nangi no yoqi xiuaza to, catçua mata lore yori izzuru yojin no tocu vomotte yorocobi uo nafu coto fanafadaxi. Sareba nori uo firome, qiõ uo amite, tattoqi nichii ni fufumeraretaru fodo no fito ua, Christo no von tameni mõqe no qimi nari. Core mata cano fitobito no tameni ua, Deus uo tanomi tate matçurite me xijtaru mono ni ficari uo ataye, xixitaru fito uo yomigayefaruru yerimo nauo fucaqi võ nari. Sareba nangi cacunogotoqu vouoqu no fito uo michibicaretaru gotoqu, imani tayexezaru coto ua, yo ni curacarazu. Xicareba cano vouari naqi quõmiõ to, vye naqi tanoximi uo quametaru ichimei uo mixiru coto to, mata tattoqu oqi voconai uo naxite chicara voyobu fodo, cono quafõ imijiqi coto uo toguen to naguequ coto ua, tomì facayete, facanaqi cono inochi uo tamochi, quõin uo voquru coto yorimo, farucani

inafaritaru coto nari. Macotoni cono fuguretaru faguemi ni cocoro uo tçucufaruru vomotte miżzucara Deus no von maye ni iro iro ſamazama no cudocu no camuri uo totonoye vocaretari. Xicaru toqim̄ba, ima made no gotoqu cono nagueqi uo cocoro yori faguemafan to iyo iyo xei uo irerarubexi: cotoſara conogoro ua mata ataraxiqu xo uo amaruru no yoxi tçutaye qiqinu. Ifogui cono xofa uo jöju xite, toga no yamö uo vqetaru fito no tameni ſocufai, youaqi fito no tameni-ua xeiqiqi, yugon no fito no tameni ua yorocobi, Militante, Triumphante, nixe no Eccleſia no tameni ua Gloria to xite, yo ni fromerarubexi. Yotte Roma no honji S. Marcos no Eccleſia ni voite guiojin no yubigane no xita yori core uo xofu. Ieſu Chriſto no go xuxxe yori xen gofiacu fachijü ichinen Iunho no nijü chinichi. Vaga Pontificado no jujen yori ua jü ichinen nari.

Dilecto filio Aloifio Granateñ. ordinis Prædicatorum Gregorius Papa XIII.

DILECTE filij ſalutē & Apoſtolicā benedictionem. Diuturnus atque aſiduus labor tuus in hominibus tum à vitijs deterrēdis, tū ad vitæ perfectionē vocandis, fuit ſemper nobis gratiſſimus: ijs vero ipſis qui ſuæ cæterorumque ſalutis & Dei gloriæ deſiderio tenentur, fructuoſiſſimus, iucundiſſimusque. Multas olim conciones habuiſti, libros præſtanti doctrina, & pietate refertos edidiſti, idem quotidie facis, nec vnquam ceſſas præſens, atque abſens quam plurimos potes Chriſto acquirere. Gaudemus iſto, tum aliorum, tum tuo ipſius tam præſtanti bono, & fructu. Quot enim ex concionibus, ſcriptiſque tuis profecerunt (profeciſſe autē permultos, quotidieque proficere certum eſt) totidem Chriſto filios genuiſti, longeque illos maiori beneficio affeciſti, quàm ſi cæcis aſpectum, aut mortuis à Deo vitam impetraſſes: Præſtat enim multò ſempiternam illam lucem, & vitam beatiſſimam (quoad mortalibus datum eſt) noſſe, & piè ſancteq̄ue viuentem, ad eam aſpirare, quàm mortali hac vita & luce frui omni cum terrenarum rerum affluentia & voluptate: Tibi vero ipſi quammultas à Deo coronas comparaſti, dum omni cum charitate in eo ſtudio verſaris, quod conſtat eſſe longe maximum. Perge igitur, ut facis, in iſtam curam toto pectore incumbere, quæque habes inchoata (habere enim te nonnulla accepimus) perficere, & proferre ad ægrorum ſalutem, debiliū confirmationem, valentium, & robuſtorum lætitiā, vtriuſque tum militātis, tum triumphantis Eccleſiæ gloriā. Dat. Romæ. apud Sanctum Marcum ſub annulo Piſcatoris Die. xxj. Iulij. M.D.LXXXII. Pontificatus noſtri anno vndecimo.

BOOK I. CHAPTER I. § II.

Grulha toyü vöqinaru tori no vye nimo core ni vtorazaru xôco ari: cono tori ua tocoro uo cayen tote, tobi ſaru toqi ua, g'unjei no izzuru gotoqu ni, muragari atçumarite tobu mono nari: fa uo yaſumen tameni mure yru toqi uä, bandori no fitotçu ſadame voqu mono nari. Cono fitotçu ua nemuri uo fuxegan ga tameni cata axi ni ſuuari, cata axi niua mata ixi uo niguitte iru mono nari: moxi madoromu ni voiteua, votçuru ixi no voto ni vocaſarete, nemuri uo ſamaſanga tame nari. Satemo fuxigui naru coto cana l

Mas a todas eſtas artes, y prouidencias, excede la de las grullas, que quando van caminando, y paran a dormir, tienen ſu centinela que las vela con vna piedra en la mano, para que ſi ſe durmiere, deſpierte al ſonido della.

Vuo uo xocufuru tori no tei uo miru nimo, axi nagaqereba, cubi mo mata nagaxi: core funauachi iqe nado uo ayomite mizzu no loco naru vrocuzzu uo tayafuqu toranga tame nari to miyuru nari. Mizzu no vye ni vcamu gan, camo tô ua axi no nari ua cai no gotoqu nari: fore vomotte cai uo caqu yô ni xite, fudan voyogu ni yotte nari. Cuchibaxi ua firaqu xite, vchi niua nocoguirî no fa no yô naru mono fixito aru nari. Core funauachi nameraca naru vuo uo toru ni, fuberafu majiqi tame ni to miyuru nari. Corera no gui ua v nado no vye ni aqiraca ni miyuru nari. Camelo toyû qedamono no fugata uo mireba, taqe tacaqi ga yuyeni, cufâ nado uo famu tameni nagaqi cubi uo motazumba, canômajiqi niyotte, taqe ni vôjitaru nagaqi cubi uo Deus yori ataye tamô nari. Zô no xei ua vobitaxiqi coto nari: fore ni vôjite nagaqi cubi uo ataye tamô ni voiteua, vgoqi fataraqu coto tayafucaru majiqi ni yotte, cubi ua mijicaxi to iyedomo, fono cauari ni mague yafuqi nagaqi fana uo ataye tamô nari. Core uo te no gotoquni jiyû ni atqucô mono nari. Core macotoni banji ni tqute sôuô xitaru dôgu to miyuru nari.

Las aues que se mantienen de pezes (como el cisne, y otras semejantes) tienen las piernas largas para andar por las lagunas, y los cuellos en la misma proporcion, para alcanzar los pezes que andan en lo baxo, y los pies como palas de remos, con que ellos reman, y nadan: y algunas con los picos llanos, y con vnos dentezillos dentro, para retener el peze que no se les vaya. El Camello tambien tiene el cuello alto (porque tal tiene el cuerpo) para que pueda llegar a la tierra para pacer. Y porque fuera cosa fea, y pesada, si el Elefante tuuiera el pescuezo conforme a la grandeza, y proporciõ de su cuerpo, en lugar de esto se le diò aquella trompa flexible, y ternillofa, de la qual se sirve tan facilmente como de vna mano para comer, y beber, y para todo lo que quiere.

BOOK II. CHAPTER I.

XINIIN ROCV QVAN DAI NI.

Deus uo xinjit ni agame vyamai, raifai xi tatematçuru govoqite ua Christan no go voqite nari to arauafu coto. Fides ua futafama ni ari to yû coto.

Sareba cono daini no qiô ni ua Fides ni ataru chôjô no giôgiô uo arauafu gui nareba, faixo ni Fides ua nanigoto zoto yû coto uo arauafu beqi coto canyô nari. Xicareba Fides ua futafama ni ari: fitotçu ni ua Humana to yite, fito no chicara nite mono uo xinzuru coto: ima fitotçu ni ua

SEGVNDA PARTE DESTE SVMARIO EN EL QVAL SE DECLARA COMO LA verdadera Fè, y Religion, con que Dios ha de ser honrado, es la que la Iglesia Christiana professa. Primero Preambulo, en que se declara, que cosa sea Fè, y de dos maneras de Fè. Capitulo I.

Por quanto en esta Quinta Parte de nueftra Introducciõ del simbolo fènaladamente se trata de la verdad, y Excelencia de nueftra fanta, y verdadera Fè, y de los principales Articulos, y fundamentos della; ferà neccessario declarar primero que cosa sea Fè. Para lo qual es de

Diuina to yite, Deus yori Anima ni ataye tamō Natura no vye no Fides no coto: core funa-uachi Christan no Fides nari. Humana Fides uo faxi voqite Diuina Fides no vye uo ronzu bexi. Cono Diuina Fides ua Spiritu Sancto yori vareraga funbet ni cacayacaxi tamō Natura no vye no ficari nari. Cono ficari ua Deus no goxeiriqi vomotte Fides no giōgiō to, Deus no go tçugue no gui uoba vtgai naqu, xinji tatematçuru yōni, naxi tamō ficari nari. Corera no coto uo xinzuru coto ua mono uo miru yorimo, nauonauo taxica naru coto nari. Sono yuyeuu, Charidade toyū jen ua Deus uo mi tatematçurane domo, gotaixet ni zonji tatematçuru coto uo sufume, cono michi ni Anima uo catamuquru gotoqu, Fides no giōgiō ua funbet ni voyobi gataqi coto nari to iyedomo, Fides no jen ua cono giōgiō uo xinzuru yōni, funbet ni sufume, sono cata ye Anima uo fqi nabiquuru mono nari. Cono xōco ua, Martyres tachi no vye ni aqiracani miyuru nari. Martyres no vchi niua ichimon futçū no fitobito, fouofoca toxi nimo taranu vonna, varambe mo vouocarixi to iyedomo, Deus no goçidocu uomo mizu xite cono taxicanaru Fides no jen nomi ni michibicarete, Deus no von coto uo fitofugi ni xinjite Fides no coto ni tagauan yori mo, mi uo sunzun ni qiraren coto no nauo yerami tori tamō nari.

faber, que ay dos maneras de Fè: vna acquifia, y humana: y otra infusa, sobrenatural, y Diuina, que es la de los Christianos. Y dexada à parte aquella, y tratando de la nueftra, dezimos: que Fè es vna lumbrè sobrenatural, que el Espíritu Santo infunde en nuefiro entendimiento (que los Teologos llamā habito de la Fè) elqual por virtud de Dios inclina nuefiro entendimiento à creer los Articulos de Fè, y todo lo demàs que Dios nos tiene reuelado fus Escrituras, con mucha mas firmeza, y certidumbre, que lo que se ve con los ojos, y toca con las manos. Porque afsi como el habito de la caridad inclina nueftra voluntad à amar à Dios sobre todas las cosas, puefiro cafo que no le veamos: afsi el habito de la Fè, inclina nuefiro intendmento à creer todos los Articulos de la Fè, puefiro cafo que con nueftra razon no lo cōprehendamos. Esto se ve claramēte en la Fè de los santos Martires, muchos de los quales eran personas fimples, y fin letras (como lo eran las mugeres) las quales fin faber Teologia, ni auer visto milagros, mouidos por este habito de la Fè (que es por esta lumbrè interior del Espíritu Santo) estauan tan certificados y tan firmes en el conocimiento desta verdad, que dexauan afar, y despedazar fus carnes por ella.

The chapters entitled in the original "Relacion de Siete Sacerdotes que padecieron por a Fè de la Iglesia Romana, el año de 1582 en Inglaterra," and "Relacion del Padre Campion de la Compañia de Iesus, y de los compañeros que con el padecieron," are omitted from the Japanese version, and the whole of Book IV. is greatly abridged in the translation. It should be noted further that sheets Ee and Ff have been transposed by the binder.

4. BIBLIOTECA ANGELICA, ROME.

(IX. 3, 13.)

EMMANUE- | LIS ALVARI E SO- | CIETATE IESV | DE INSTITVTIONE
GRAMMATICA | LIBRI TRES. | Coniugationibus accessit interpretatio | Iapponica. | IN
COLLEGIO AMACV- | SENSI SOCIETATIS IESV | CVM FACVLTA TE SVPERI-
ORVM. | ANNO M. D. XCHII |

According to the Dictionario Bibliographico Portuguez of Innocencio Francisco da Silva, the earliest edition of Alvarez's grammar is that published at Lisbon in 1572. There was another printed at Rome in 1574 by Sebaldus Mayer.

This volume of 170 leaves, including the title-page, numbered only on one side, sm. 4to., is on Japanese paper, probably made from *gampi* (see above). Besides the conjugations in Latin, Japanese and Portuguese, it gives a number of examples of Japanese sentences in illustration of the Latin rules of construction, the dialect of which reminds one strongly of the *kiōgen*, or farces, of the Middle Ages. There are also a few quotations from the Confucian Analects, the Heike Monogatari, and the Hiaku Monogatari. It was bound in Japan, as appears from the boards being made of sheets of a printed vocabulary pasted together. This is part of the vocabulary at the end of Vol. II. of the Guia do Pecador (see below No. 10).

The following are some examples of the style of Japanese used:—

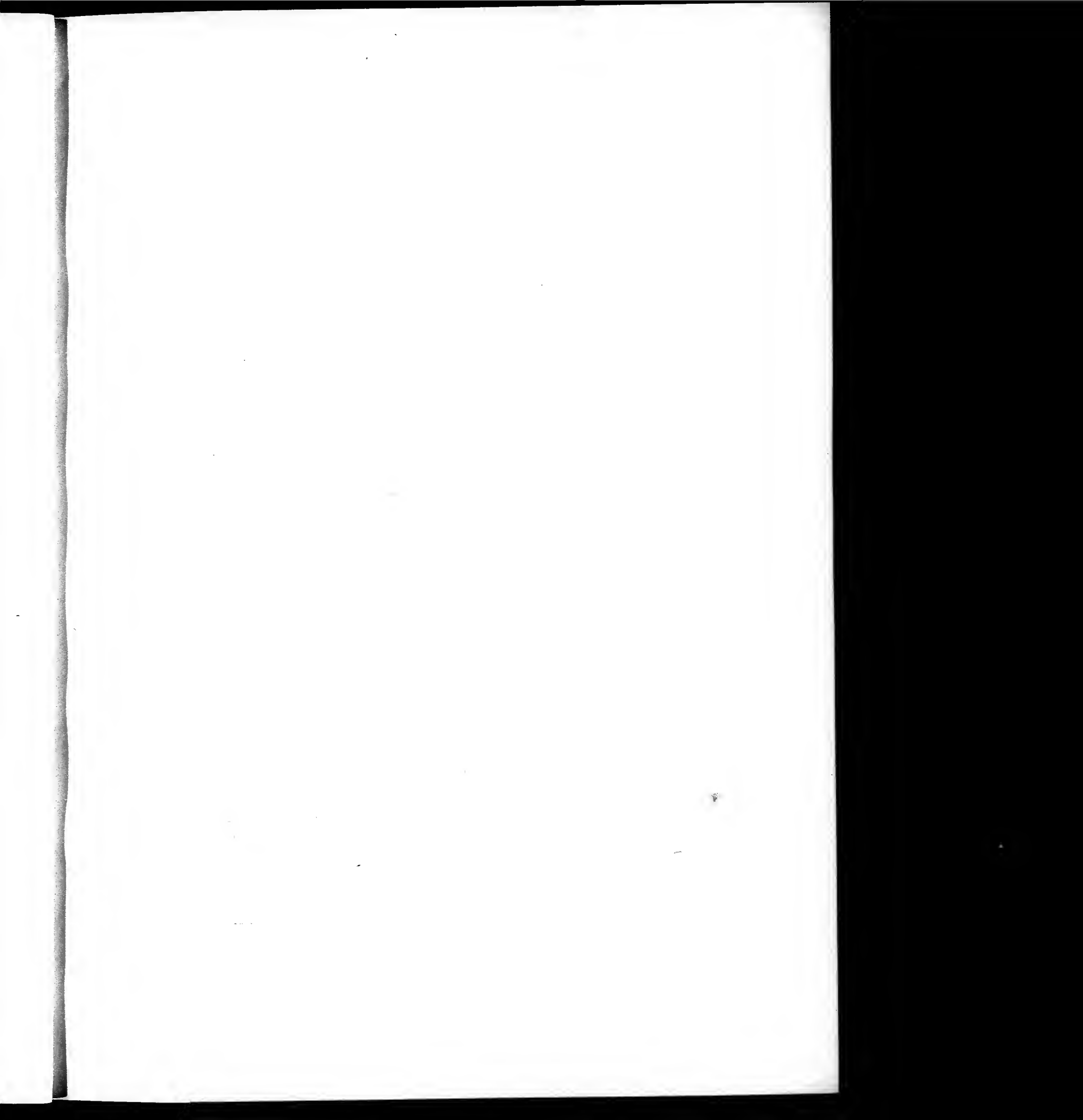
Cōdono caxxenni fannin bacari vchijini itaitato mōfu fono vye xinazumba yocarōzu monouo.	Aiunt tres obiisse, vtinam non obierint plures.
Quenagueni naru yōni mefarei.	Cura vt valeas.
Connichi vaga tocoroye guioyni caqera- reyocaxi.	Rogo te ad me divertas hodie; l. caqetareyo caxito zonzuru.
Egō te consulem putem? (Cic. 3 de Orat.)	Sonatauo xugodaito vomouōca?

The following sentences are examples showing how to translate the participial (or gerundive) form by the Latin conjunctive:—

Buxi ni natte afayū qizzucaí itafu.	Cùm miles fim, &c.
Qixoua faburaide gozatte cayōno cotouo vōxerarūruca?	Cùm fis nobilis, &c.
Miua finindeatte, qixoní córiocuuo yeita- fananda.	Cùm effem pauper, &c.
Mayeua succoxi biōjadeua nōte, niuacani vazzurōte xinareta.	Cùm antea nunquàm aegrotus fuisset, &c.
Buxini natte, buxino yacuni ataru cotouo qeico itasōzu.	Cùm, l. postquàm miles fuero, &c.

The verb amo is translated by *Vare taixetni vomō*.

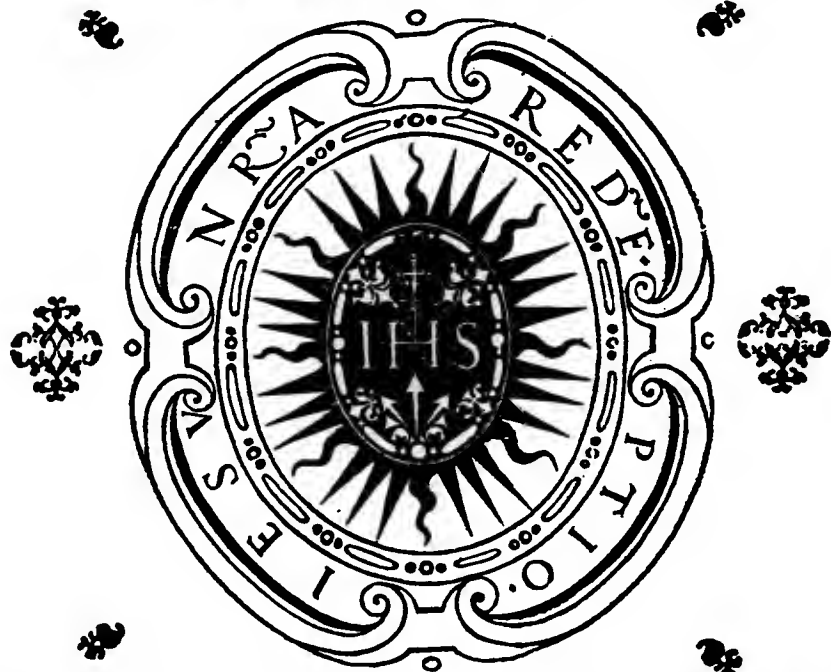
The following is a quotation from the Confucian Analects: Cunxiniua mitçu no vofore ari: tenmeiuo vofore, taijinuo vofore, xeijinno cotouo voforu:—There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages (Professor Legge's translation).



1829

**DICTIONARIUM
LATINO LVSITANICVM, AC**

IAPONICVM EX AMBROSII CALE-
pini volumine depromptum: in quo omiffis no-
minibus proprijs tam locorum, quàm homi-
num, ac quibusdam alijs minus vfitatis, omnes vocabulorū
significationes, elegantioresq; dicendi modi apponuntur:
in vſum, & gratiam Iaponicæ iuuenturis, quæ Latino idiomati ope-
ram nauat, nec non Europeorū, qui Iaponicū ſermonem addiſcunt.



**IN AMACVSA IN COLLEGIO
IAPONICO SOCIETATIS IESV
cum facultate Superiorum.
ANNOM. D. XCV.**

5. BODLEIAN LIBRARY.

(Pressmark, Jap. e. 3. Purchased 1829)

Also in the BIBLIOTHEQUE DE L'INSTITUT, Paris, and in the LIBRARY OF THE UNIVERSITY OF LEYDEN (860 c 25, worm-eaten at beginning and end of the volume, besides a copy in the MARSDEN LIBRARY at King's College, London, an inferior copy slightly wormed).

DICTIONARIUM | LATINO LVSITANICVM, AC | IAPONICVM EX AMBROSII CALE- | pini volumine depromptum: in quo omnis no- | minibus proprijs tam locorum, quàm homi- | num, ac quibusdam alijs minùs vsitatis, omnes vocabulorū | significaciones, elegantioresq̃; dicendi modi apponuntur: | in vsum, & gratiam Iaponicæ iuuentutis, quæ Latino idiomati ope- | ram nauat, nec non Europeorū, qui Iaponicū sermonem addiscunt. | IN AMACVSA IN COLLEGIO | IAPONICO SOCIETATIS IESV | cum facultate Superiorum. | ANNO M. D. XCV. 4to. on Japanese paper.

Title-page.

Ad lectorem, 2 pp.

Dictionary, 901 pp.

Supplementum, pp. 902-6.

Errata, pp. 906-8.

The copy in the Library of the Institute has on the title-page a stamp with the legend *bibl. s. germania pratis*, i.e. St. Germain des Prés, and Langlès' name in MS. on one of the end-papers. According to Cotton and other authorities, this copy was sold for 650 francs at Langlès' sale in 1825.

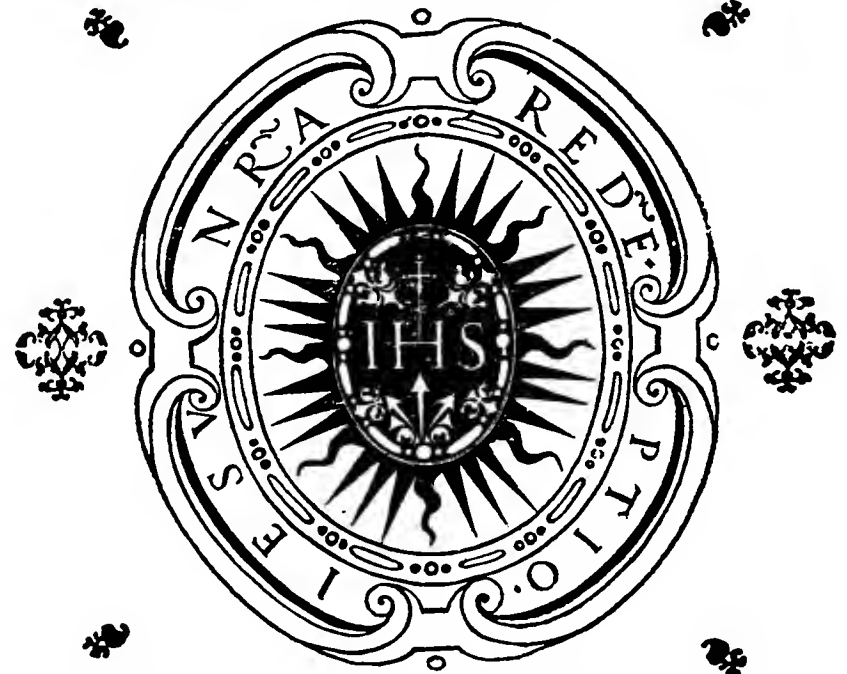
There is a modern reprint with the following title:—

Lexicon | latino-iaponicum | depromptum ex opere | cui titulus | Dictionarium Latino-lusitanicum ac Iaponicum, | typis primum mandatum in Amacusa in Collegio Iaponico | Societatis Iesu Anno Domini M.D.XCV. | nunc denuo | emendatum atque auctum | a | Vicario Apostolico Iaponiæ | Romæ | typis S.C. de Propaganda Fide | Socio. Eq. Petro Marietti Admin. | MDCCLXX. | The Portuguese spelling of the Japanese words is carefully preserved.

1829

DICTIONARIUM LATINO LVSITANICVM, AC

IAPONICVM EX AMBROSII CALE-
pini volumine depromptum: in quo omiffis no-
minibus proprijs tam locorum, quàm homi-
num, ac quibusdam alijs minus vfitatis, omnes vocabulorū
significationes, elegantioresq; dicendi modi apponuntur:
in vſum, & gratiam Iaponicæ iuventutis, quæ Latino idiomati ope-
ram navat, nec non Europeorū, qui Iaponicū ſermonem addiſcunt.



IN AMACVSA IN COLLEGIO
IAPONICOSOCIETATIS IESV
cum facultate Superiorum.
ANNO M. D. XCV.

5. BODLEIAN LIBRARY.

(Pressmark, Jap. e. 3. Purchased 1829)

Also in the BIBLIOTHEQUE DE L'INSTITUT, Paris, and in the LIBRARY OF THE UNIVERSITY OF LEYDEN (860 c 25, worm-eaten at beginning and end of the volume, besides a copy in the MARSDEN LIBRARY at King's College, London, an inferior copy slightly wormed).

DICTIONARIUM | LATINO LVSITANICVM, AC | IAPONICVM EX AMBROSII CALE- | pini volumine depromptum: in quo omnis no- | minibus proprijs tam locorum, quàm homi- | num, ac quibusdam alijs minùs vsitatis, omnes vocabulorū | significaciones, elegantioresq; | dicendi modi apponuntur: | in vsum, & gratiam Iaponicæ iuuentutis, quæ Latino idiomati ope- | ram nauat, nec non Europeorū, qui Iaponicū sermonem addiscunt. | IN AMACUSA IN COLLEGIO | IAPONICO SOCIETATIS IESV | cum facultate Superiorum. | ANNO M. D. XCV. 4to. on Japanese paper.

Title-page.

Ad lectorem, 2 pp.

Dictionary, 901 pp.

Supplementum, pp. 902-6.

Errata, pp. 906-8.

The copy in the Library of the Institute has on the title-page a stamp with the legend *bibl. s. germania pratis*, i.e. St. Germain des Prés, and Langlès' name in MS. on one of the end-papers. According to Cotton and other authorities, this copy was sold for 650 francs at Langlès' sale in 1825.

There is a modern reprint with the following title:—

Lexicon | latino-iaponicum | depromptum ex opere | cui titulus | Dictionarium Latino-lusitanicum ac Iaponicum, | typis primum mandatum in Amacusa in Collegio Iaponico | Societatis Iesu Anno Domini m.d.xcv | nunc denuo | emendatum atque auctum | a | Vicario Apostolico Iaponiæ | Romæ | typis S.C. de Propaganda Fide | Socio. Eq. Petro Marietti Admin. | MDCCCLXX. | The Portuguese spelling of the Japanese words is carefully preserved.

6. BODLEIAN LIBRARY.

(Pressmark 8°. V. 9. TH. BS.) X

CONTEMPTVS | mundi | jenbu. | CORE YOVOITOI, IESV CHRIS- | *tono*
gocōxeqiuo manaki tatematçu- | ru michino voxiyuru qiō. | NIPPON IESVSNO COM-
 PANHIA | no Collegio nite Superiores no goguegiuo | motte coreuo fanni firaqu mono nari. |
Toqini gouxuxeno nenqi, 1596. 8vo.

[The *Contemptus Mundi* in one volume. This is a book which teaches the way to despise the world and to imitate the conduct of Jesus Christ. Printed by order of the Superiors at the College of the Society of Jesus in Japan, A.D. 1596.]

Title-page.

Preface, 2 pp.

Text, pp. 3-432.

Table of Contents, 11 pp.

Glossary, 15 pp.

In the *Lettera Annua del Giappone dell' anno m.d.xcvi. Scritta dal P. Luigi Frois*, al R. P. Claudio Acquaviva, Roma, 1599, at p. 45, we find the following passage:—"In vna parte separata dal Collegio, come altra volte già si è scritto, s'è accommodata la stampa si della lingua Latina, come Giapponeſe. Queſt' anno ſi ſtampò il Catechiſmo del Concilio Tridentino in latino, il quale ſi legge nel Seminario; ſi ſtampò ancora il libro chiamato *Contemptus mundi* in lingua latina, e Giapponeſe, inſieme con l'eſſercitij del noſtro Padre Ignatio latino."

Copies of these editions of the Catechism of the Council of Trent, and of the *Exercitia Spiritualia* of Ignatius Loyola are not, so far as at present appears, extant in any European library, but the second one here mentioned seems without doubt to be the *Contemptus Mundi* of which there is a copy in the Bodleian. It was believed by the late M. Léon Pagès, on what authority I know not, that Senhor Merello, of Lisbon, a well-known collector, possessed a copy of the Catechism here referred to, but that gentleman has assured me that this is not the case, and that he has never even seen the edition in question.

In his "*Bibliographie Japonaise*," M. Pagès, under No. 59, has the following entry:—"Le *Contemptus Mundi* (*Disprezzo del mundo*) du P. Stella, imprimé au Japon en latin et en japonais en 1596." But it seems pretty evident that he is in error. It will be observed that he gives no place of impression, nor does he mention any library in which the book is to be found, as is his practice in the case of other rarities. It is consequently in the highest degree probable that he never saw a copy, and that he made this entry on the authority of the "*Lettera annua*" which I have already quoted. For his No. 57 is "*Exercices de S. Ignace, en latin, imprimés au Japon en 1596*," and No. 58 is "*Catéchisme du Concile de Trente, imprimé en latin, en 1596*," and to each of these entries the note "*Ann. de 1596*" is appended. Father Diego de Estella was either a native of Navarre, or a Portuguese of Navarrese parentage; he lived long in Algarve, and among other things wrote the "*Libro de la vanidad del mundo*" in three parts, which was published at Salamanca in 1574, and, translated into Italian by J. B. Peruschi, was

x *Minsterberg* . p. 271. describes a copy of the *Contemptus Mundi* in the Ambrosian library at Milan.

CONTEMPTVS
mundi jenu.

CORE YOVOITOI, IESV CHRIS
tono goçðxeqiuo manabi tatemarçuo
ru michino voxiyuru qið.



NIPPON IESVSNO COMPANHIA
no Collegio nite Supiores no gozuegiuo
motte coreuo fanni fraqu mono nari.
Tozini goxuoçeno nenqi. 1596

6. BODLEIAN LIBRARY.

(Pressmark 8°. V. 9. TH. BS.) X

CONTEMPTVS | mundi | jenbu. | CORE YOVOITOI, IESV CHRIS- | *tono*
gōdōrogiuo manabi tatematcu- | ru michiuo voxiyuru qiō. | NIPPON IESVSNO COM-
 PANHIA | no Collegio nite Superiores no goguegiuo | motte coreuo fanni firaqu mono nari. |
Toqini goruxteno nenqi, 1596. 8vo.

[The *Contemptus Mundi* in one volume. This is a book which teaches the way to despise the world and to imitate the conduct of Jesus Christ. Printed by order of the Superiors at the College of the Society of Jesus in Japan, A.D. 1596.]

Title-page.

Preface, 2 pp.

Text, pp. 3-432.

Table of Contents, 11 pp.

Glossary, 15 pp.

In the *Lettera Annua del Giappone dell' anno m.d.xcvi. Scritta dal P. Luigi Frois*, al R. P. Claudio Acquaviva, Roma, 1599, at p. 45, we find the following passage:—"In vna parte separata dal Collegio, come altra volte già si è scritto, s'è accommodata la stampa si della lingua Latina, come Giapponeſe. Queſt' anno ſi ſtampò il Catechiſmo del Concilio Tridentino in latino, il quale ſi legge nel Seminario; ſi ſtampò ancora il libro chiamato *Contemptus mundi* in lingua latina, e Giapponeſe, inſieme con l'eſſercitij del noſtro Padre Ignatio latino."

Copies of these editions of the Catechism of the Council of Trent, and of the *Exercitia Spiritualia* of Ignatius Loyola are not, so far as at present appears, extant in any European library, but the second one here mentioned seems without doubt to be the *Contemptus Mundi* of which there is a copy in the Bodleian. It was believed by the late M. Léon Pagès, on what authority I know not, that Senhor Merello, of Lisbon, a well-known collector, possessed a copy of the Catechism here referred to, but that gentleman has assured me that this is not the case, and that he has never even seen the edition in question.

In his "*Bibliographie Japonaise*," M. Pagès, under No. 59, has the following entry:—"Le *Contemptus Mundi* (*Disprezzo del mundo*) du P. Stella, imprimé au Japon en latin et en japonais en 1596." But it seems pretty evident that he is in error. It will be observed that he gives no place of impression, nor does he mention any library in which the book is to be found, as is his practice in the case of other rarities. It is consequently in the highest degree probable that he never saw a copy, and that he made this entry on the authority of the "*Lettera annua*" which I have already quoted. For his No. 57 is "*Exercices de S. Iguace, en latin, imprimés au Japon en 1596*," and No. 58 is "*Catéchisme du Concile de Trente, imprimé en latin, en 1596*," and to each of these entries the note "*Ann. de 1596*" is appended. Father Diego de Estella was either a native of Navarre, or a Portuguese of Navarrese parentage; he lived long in Algarve, and among other things wrote the "*Libro de la vanidad del mundo*" in three parts, which was published at Salamanca in 1574, and, translated into Italian by J. B. Peruschi, was

x *Minsterberg* . p. 271. describes a copy of the *Contemptus Mundi* in the Ambrosian Library at Milan.

CONTEMPTVS

mundi jenbu.

CORE VOVOITOI, IESV CHRIS

tono gočdxeqiuo manabi tatemarçuo
ru michuo voxiyuru qiō.



NIPPON IESVSNO COMPANHIA

no Collegio nite Supiores no gozuegiuo
motte coreuo fanni fraqu mono nari.

Tozini goxuxxeno nenqi. 1596

x

* Fray
"Com
del
St.
ter
el
ter

X
published at Florence in 1585. This Italian version very likely had the title of "Disprezzo del mundo." The identification of this with the book mentioned in the "Lettèra Annua" was consequently not unnatural. Still it is altogether different from the "De imitatione Christi," as M Pagès no doubt knew. If he had referred to either Cotton or Ternaux-Compans, and had then taken the trouble to inspect the volume in the Bodleian which they both mention, he would have avoided the manifest mistake in his "Bibliographie."

The question is, how did the work of Thomas à Kempis, usually known under the title of De Imitatione Christi, come to be called "Contemptus Mundi" by the Jesuit missionaries in charge of the press in Japan. From the list of MSS. given at the end of Kettlewell's discussion of its authorship, it appears to have been at one time known in England as "De Musica Ecclesiastica." Many of the early printed copies are preceded by a page on which appear the headings of the first chapter of each of the four books into which it is usually divided. Now these headings are—De imitatione Christi et de contemptu omnium vanitatum mundi; De interna conversatione; De interna locutione Christi ad animum fidelem, and Cum quanta reverentia Christus sit suscipiendus. Some had no title-page at all, but simply began: "Incipit liber primus (.)* de Imitatione Christi et de contemptu omnium vanitatum mundi, capitulum I.", which was merely the heading of the first chapter, and had usually at the end a colophon running either "Fratris Thome de Kempis de imitatione Christi et de contemptu mundi devotum et utile opusculum finit feliciter," or "Johannis Gerson cancellarii parisiensis de contemptu mundi devotum et utile opusculum finit." The book thus came to be familiarly known as "Liber de imitatione Christi," in spite of the colophon (which was practically equivalent to a title-page), as is indeed remarked in the preface to the reputed editio princeps, of which the British Museum possesses two copies. "Incipit libellus consolatorius ad instructionem devotorum Cujus primum capitulum est de imitatione Christi et contemptu damni vanitatum mundi. Et quidam totum libellum sic appellant scilicet libellum de imitatione Christi, sicut evangelium Matthei appellatur liber generacionis Iesu Christi, Eo quod in primo capitulo fit mentio de generacione Christi secundum carnem." Nevertheless the colophon runs: "Viri egregij Thome montis sancte Agnetis in Traiecto regularis canonici libri de xpi imitatione numero quatuor finiunt feliciter."

We see that the real title, if one was ever given to the book by the author himself, was neither De imitatione Christi, nor Contemptus mundi. A perusal might, however, readily cause the latter to be adopted instead of the former, as at any rate a more correct, though not entirely comprehensive description of the contents, and this, as we have seen, was in fact done in some colophons. It is a probable conjecture that the Japanese version was prepared from one of the editions which have a colophon in this form. ✱

Cotton says of the volume in the Bodleian: "Toquinum, qu. Tokis, or Tokoesi, a town of the island Nippon, in Japan? A book entitled *Contemptus Mundi*, in the language of Japan, was printed here by the Jesuits in 1596," and Ternaux-Compans in his Notice sur les imprimeries qui existent ou qui ont existé hors de l'Europe, p. 44, merely repeats this statement. It is, of course, evident that Toqini, instead of being the genitive case of a supposed place named

* Insert either "Johannis Gerson cancellarii parisiensis," or "fratris Thome de Kempis canonici regularis ordinis Sancti Augustini."

* Fray Luis de Granada, Obras, Madrid 1788, tom. 57 p. 487 begins: "Comienza el libro primero del Contemptus Mundi ó Menosprecio del Mundo y Imitacion de Cristo." The quotation in chap I from St. John. Chap. VIII. is "El que me sigue no anda en tinieblas, mas tendrá lumbré de vida", and the other is "1 Cor 2. no se trata el ojo de ver, ni la oreja de oír." This seems conclusive as to the use of his version in preparing the Japanese

Toquinum, is nothing else than the Japanese for "at the time," or "when it was." Tokis or Tokoesi was perhaps suggested by Tokitsu near Nagasaki, but this place is in the island of Kiushiu, not in the main island, usually known to Europeans as Nippon.

Inside the cover there is a MS. note to the following effect: "Liber dictus CONTEMPTUS MUNDI, linguâ Japonicâ, impressus *Toquini* 1596. Ex dono viri Reverendi ex Indiâ nuper reducis, D. Johannis Evans, S.T.D. 1695," from which Cotton got his "Toquinum." On the next page we find a MS. note: "*Goxuxre iray xengofiacu fachijû gonen meni papa Sixto yori Nippon no Companhia no padre combô ni yotte sazzuqetamô go curiqi no coto. Tarenitemo are cono qib no vchi iccagiô uo yomu tabigoto ni jûnen no Indulgencias uo cômuru nari: Beatissima Maria tattomare tamaye,*" which means "merit granted by Pope Sixtus in Anno Domini 1585, at the earnest request of the fathers of the society in Japan; whoever shall read a single chapter of this book shall on each occasion receive ten years' Indulgences. Hail Beatissima Maria." It is, no doubt, in the handwriting of the Japanese convert who owned the book.

A comparison of this volume with the "Dictionarium latino-lusitanicum ac japonicum" (No. 5) dated "In Amacusa in Collegio japonica societatis Jesu anno 1595," seems to show that the italic type used in the preface of the dictionary is the same as that employed for the text of the *Contemptus Mundi*, while the roman type of the former is identical with that in which the headings of the chapters in the latter are printed. Further, the ornaments, as Mr. W. H. Allnutt has pointed out to me, are the same in both. It may therefore safely be concluded that the *Contemptus Mundi* likewise issued from the Amakusa press.

DOCVIV NO FI- | toni taixite xofu.

Cono *Contemptus mundi* Iichiqi ni voite IESVS no *Companhia* no Superiores gofocqini yotte Latinno xofon yori taxicani fonyacu xi, qeôgô dodoni voyôde, jinxiuo yauaraguete motte xini chiribamu. Core Deusno michiuo yuqi, goxôuo tafucaritaqu vomô fitouo tçumazzucazu, michibiqu coto mottomo taixet naru gui nareba, tômô Cõpanhiano xito, narabini xezocu no tomogarauo xite yomi yafucaraximenga tame nari. Xicaruni cono xono vchini voite tocuo fucaqi coto vouoxito iyedomo, vaqite tocuuo motomentono xiguanuo motte coreuo docujuxen fito izzareno tocorouo naritomo firaqi miba, ima vaga tameni canyôno cotouariuo xirusaretarito vaqimayezaru coto arubecarazu. Xoxen Deusno facari naqi jenco minamoto nite maximafu von vye yori cono tamamonouo ataye tamayeba, quãgui yuyacuno cocorouo motte cono xoquanuo tçuneni moteafobi, yomiteua yomi, icutabimo yomicayexite, jenco michino xifanto auogubeqi mono nari.

TO THE READER.

This *Contemptus Mundi* is now impressed on paper, after having been exactly translated from the Latin original at the instance of the Superiors of the Society of Jesus in Japan, several times revised, and its deeper meaning made easy. Since it is a matter of the greatest concernment to guide without stumbling those who desire to walk in God's way and to obtain salvation, the object aimed at has been to facilitate its perusal to those of the Society as well as to laymen. And whereas this book contains many things most profitable, those who may read with the desire of obtaining special profit thereby, should understand that, wherever they may open it, they will find truths most important to them there written. Lastly, as this gift has been bestowed by God, who is the fountain of infinite good, let this book be constantly delighted in with a joyful and jubilant heart, let it be read and read over and over again, and be revered as the teacher of the path of virtue.

The extract from Frois' letter above quoted speaks of the work as being printed in Japanese and Latin. This, however, is not necessarily to be understood as meaning that the whole of the Latin original was reproduced, but only certain important texts, as will be seen from the following specimens.

VON ARVII IESV | CHRISTOVO
MANABI | *tatematçuru qiö, quan daiichi.*

¶ Dai ichi. Xecaino mimonaqi cotouo iyaxime, Von aruji IESV Christouo manabi tatematçuru coto.

*Von arujino notamauaqu: QVI SEQVI-
TVR ME, NON AMBVLAT IN TENEBRIS;
SED HABEBIT LVMEN VITÆ. Ioan. 8.
Vareuo xitö manoua yamiguu yucazu: tada
jumiöno ficariuo motçu bexito nari. Cocorono
yamiuo nagore, macotono ficariuo vqento vomö
ni voiteua, Christono gocöxeqita, von cataguiuo
manabi tatematçureto, cono micotoba uomotte
fusume tamö nari. Xicarutoqinta Christono
gocöxeqino kannauo vareraga daiichino gacu-
monto subexi. Christono von voxiyeya moro-
morono jenninno voxiyeni suguretamayeri: jeno
michini tachiiri taran fitoua govoxiyeni comoru
fucaxigui no canmiuo voboyubexi. Xicaruni
vouoqu no fito Christono minoriuo xiguequ
chömö furedomo, focqi fucunaqi cotoua, Christono
gonaixöni chigü xitatematçuranu yuye nari.
Christono micotobauo agiuai fucaqu, taxite
funbet xitatematçuranto vomöni voiteua, voga-
mino guiöguiuo cotogotocu Christom fitoxiqu xi
tatematçuranto naguequ bexi. Fericudaru cocoro
raqini yotte Tridadeno gonaixöuo somuqi tate-
matçuru ni voiteua, sono Tridadeno tacaqi von
cotouariuo ronjitemo nanno yeqizo? Macoto ni
cobitaru cotobaua fitouo jennin nimo, tadaxiqi
fitonimo nafazu, tada jeno guiögui cofo fitouo
Deusni xitaximaxe tatematçuru mono nare.
Contrição toyü cöquaino cotouariuo xiru yorimo,
sono Contriçãoouo cocoroni voboyuru cotoua nauo
conomaxiqi coto nari. Biblia toyü tattoqi
qiömöno möcuuo cotogotocu foranji, moromorono
gacuxöno gouo mina xiritemo, Deusno gotnixello,
sono gocöriocu naqunba, core minu näno yeqica.*

DE IMITATIONE CHRISTI
LIBER PRIMUS.

CAPUT I.

De contemptu omnium vanitatum mundi.

Qui sequitur me, non ambulat in tenebris, sed habebit lumen vitæ, dicit Dominus. Hæc sunt verba Christi, quibus admonemur, quatenus vitam eius et mores imitemur, si velimus veraciter illuminari, & ab omni cæcitate cordis liberari. Summum igitur studium nostrum fit in vita Iesu Christi meditari. Doctrina Christi omnes doctrinas Sanctorum præcellit; & qui Spiritum Christi haberet, absconditum ibi manna inueniret. Sed contingit, quod multi ex frequenti auditu Euangelii paruum desiderium sentiunt, quia spiritum Christi non habent. Qui autem vult plenè & sapide Christi verba intelligere, oportet, ut totam vitam suam illi studeat conformare. Quid prodest tibi alta de Trinitate disputare, si careas humilitate, unde displiceas Trinitati? Verè alta verba nõ faciunt sanctum et iustum, sed virtuosa vita efficit Deo charum. Opto magis sentire compunctionem, quam scire eius definitionem. Si teneres tota Biblia memoriter & omnium Philosophorum dicta: quid totum prodesset sine charitate Dei & gratia? Vanitas vanitatum, & omnia vanitas, præter amare Deum, et illi soli seruire. Ista summa est sapientia, per contemptum mundi tendere ad cælestia regna. Vanitas igitur est, diuitias perituras querere, & in illis sperare. Vanitas quoque est, honores ambire, & in altum se extollere. Vanitas est, carnis desideria sequi, & illud deiderare, vnde postmodum grauiter oportet puniri. Vanitas est, longam vitam optare, & de bona vita parum curare. Vanitas est, præsentem vitam solum attendere, & quæ futura sunt, nõ præuidere. Vanitas est,

aran? *Deus go ittaiuo taitetni vomoi, tçucaye tatematçuru yori focaua mina mimonaqi cotono naca no mimonaqi coto nari. Cono youo itoite, tenno von cunini cocoroxafu coto fajõno chiye nari. Cacunogotoqu aru toqinba, fuguisaru fucutocuuu taxzune motome, foreni tanomiuo caquru cotoua mimonaqi coto nari. Curai, fomareuo nozomi nagueqi, miuo tacaburu cotomo mata mimonaqi coto nari. Cotnicuno fofsuru ni macaxe, jgo fanafada meiuacu subeqi cotouo nozomuua, mimonaqi coto nari. Guiõguino tadaxicaran cotouoba naguecazuxite, chõmeiuo nozomuua, mimonaqi coto nari. Guenzaino cotouo nomi mopparato xite, miraiuo cacugoxezaru coto, mimonaqi coto nari. Saximo fayaqu fuguisaru cotoni aigiacu xite, nagaqi tanoximino aru tocoro ye ifogazaru coto, mimonaqi coto nari. OCVLVS non vidit, nec auris audiuit, nec in cor hominis ascendit, quæ præparauit Deus ijs, qui diligunt illum. 1. Cor. 2.* Manacoua mirucotoni acazu, mimiua qiqu cotouo motte taxrezuto iyeru tattoqi qiõmonno gouo tçuneneni vomoiidafubexi. Xicarutoqinba, mocujenno coto yori cocorouo sanaxi, meni miyexaru tocoroni cocorouo vtçufu yõni, naguequbexi: sono yuyeya xiqixinno midarini nozomu cotouo xitõ monoua, sonomino Cõscienciauo qegaxi, Deusno gocago naru Graçauo vxinaì tatematçuru nari.*

Dai ni.

Mina fito xõtocu monouoxiritaqu vomõnari: xicaritoiyedomo Deusno von vofore naqunba, gacumonuo tçumitemo, nan no yeqi zo?

Dai rocu.

Fitoto xite midarini monouo nozomu toqi ua, canarazu xingüu sauagaxiqu naru nari.

diligere quod cum omni celeritate tranfit, & illuc nõ festinare, ubi sempiternum gaudium manet. Memẽto illius frequentur prõverbii: quia non fatiatur oculus visu, nec auris impletur auditu. Stude ergo cor tuum ab amore visibilium abstrahere, & ad inuisibilia trãfferre. Nam sequentes suam sensum nem maculant conscientiam, et perdunt Dei gratiam.

Caput II.

Omnis homo naturalitur scire desiderat; sed scientia sine timore Dei, quid importat?

Cap. VI.

Quandocunque homo aliquid inordinate appetit, statim in se inquietus fit.

* What follows is not a translation of this text, but of the verse quoted in the Latin version. The latter is taken from Ecclesiastes i. 8, this from 1 Cor. ii. 9. All the Latin copies I have seen agree in having the quotation from Ecclesiastes.

Dainijūichi.

Sucoxinitemo are, tocuuo ye taqu vomō ni voiteua, Deusno von voforeuo taixi, foxijmamani aru coto nacare. Mata mimonaqi yorocobiuo xirixoqi, roccōuo yoqu vofame, qengoni mamorubexi. Miuo cayerimite cocorouo itamaximuru cotouo xinareyo: xicaraba xinjino motome vbexi. Foxijmamani cocorouo yurufuuo motte vxinaitaru vouoquuo cōjiuoba miuo cayerimiru canaximino vchinite mitçuguru nari.

Quan dai oi, ¶ Dai ichi.

. . . Vonarujino go yquōto, vonjçucurifoua naixōni ari: mata soconi voite gocanubō uo, naxitamō nari. Naixōuo mapparato furu tomogarauo tçunenū inxin xitama, mutçumaxiqu tomomi caturi tamai, canni tayetaru yorocobiuo idacaxe tamai, jinjin naru bujito, arigataqi go cōzetuo careni tçucuxi tamō nari.

Dai xichi.

Iesu Christouo taixetru vomoi tatematçuru cototo, Christoni taixi tatematçurite vagami uo iyaximuru michiuo xiru monoua daiquafō nari

Quan dai ian, Dai jū

Icani co macotono quafōuo yetaqito vomō ni voiteua, vareuo nangiga cuqūto xeyo.

Dai nijūxichi.

Icani Iesu Christo facarinaqi goquōmidno quōyōuo motte vaga cocorouo aqirame, cocorono yami uo teraxi tamaye.

Dai xijūfan.

Icani co nanitaru tocoronitemo, nanitaru focano xofanimo, icanimo xingūua jiyūni xite vagamiuo xitagaye, banjūuo vare yori xita ni voqi, nanitaru midari naru cōtonimo xitagayerarezaru yōni faicāni noquequbexi

Dai gojūcu.

Icani co vmaretçuqino focqito, Graça yori vocoru cocorotouo icanimo faicāni quanzubexi: sono yuyeuu tagaini vōqini sōy xite, aqracani miyexaru ga yuyeni, naixōni quōmiduo vqerare.

Cap. XXI.

Si vis aliquid proficere, conferua te in timore Dei, et noli esse nimis liber: sed sub disciplina cohibe omnes sensus tuos, nec ineptæ te tradas laetitiae. Da te ad cordis compunctionem, et inuenies deuotionem. Compunctio enim multa bona reperit, quæ dissolutio citò perdere consuevit.

LIBER II. Cap. I.

. Omnis gloria eius & decor ab intra est, & ibi complacet sibi. Frequens illi visitatio cum homine interno, dulcis fermocinatio, grata consolatio, multa pax, familiaritas stupenda nimis.

Cap. VII.

Beatus qui intelligit quid sit amare Iesum, & contemnere seipsum propter Iesum.

LIBER III. Cap. IX.

Fili, ego debeo esse finis tuus supremus & vitimus, si verè desideras esse beatus.

Cap. XXVII.

Clarifica me, bone Iesu, claritate æterni luminis, & educ de habitaculo cordis mei tenebras vniuersas

Cap. XXIII.

Fili, ad istud diligenter tendere debes, vt in omni loco, actione, seu occupatione externa sis interius liber, & tui ipsius potens, & sint omnia sub te, & tu nō sub eis.

Cap. LIX.

Fili, diligenter aduerte motus naturæ & gratiæ, quia valdè cōtrariè & subtiliter mouētur, & vix nisi à spiritali & intus illuminato homine discernūtur. Omnes quidē bonum

*taru jē no guiōja yori focoua coreuo vacatſu coto
cataqi coto nari: taremo mino jē no nozomi.
coto banimo, xofanimo, nani hitemo are jē uo conomi
tazzunuru mono nari. carugayuyeni jenu irouu
catte mayōcoto vouoxi.*

Dai rocujuſan

*Icani co tacaqi coto, mata cacuretoru vaga
genriono fatauo rondāfuru coto nacare.*

YO VO ITOI, IESV

Chriſtōno manabuno qō

Quan dai xi.

¶ Tattoqi Euchariftiauo vqe tatematçureto
notamō Chriſtōno vonſufumeno coto.

VON arujino notamauacu:

Venite ad me omnes, qui laboratis, & onerati estis: & ego reficiam vos, Matt. Cap. 11. Panis, quem ego dabo &c. Ioan. cap. 6. *Xirōuo xi, vomoniu mochitarā monoua mina vareni qitare, vare cutçurogubexi. Vare atayubeqi Pāoua vaga cotnicu nari, zecano fitobitono inochino tame nari. Coreua nandachiga tameni teqino tem vatafarubeqi vaga riqixi nari, coreuo torivoconauon toqua canarazu vaga cotono vomoūidoju tame to cocorozafutexi, vaga nicuno bucuxi, vaga hūu nomu monoua voreni giūxi, varemo mata ſono mononi guſuleni. Vare nandachi ni iytaru cotoboua Spirituto, ichime nari.*

Daini.

Icani sonariji von mino von cocoroyoqu maximoſu cototo, von auaremini tanomiu caqe tatematçurite jamōno mito naru vare tenno gomeſy, von tafuqeteye maxri tatematçuru nari.

The foregoing examples from the Japanese translation, when compared with the corresponding extracts taken from a printed text of the sixteenth century, sufficiently prove that the book is none other than the famous work of Thomas à Kempis. And if need be, the list of contents in both could be shown to be identical. The translation is much closer than in the case of either the Sumário or the Guia de Pecadores.

appetunt, & aliquid boni in suis dictis vel tactis prætendunt: ideo sub specie boni multi falluntur

Fili, caueas diſputare de altis materijs & occultis Dei iudicijs.

DE IMITATIONE
CHRISTI LIB III
LIBER QVARTVS.

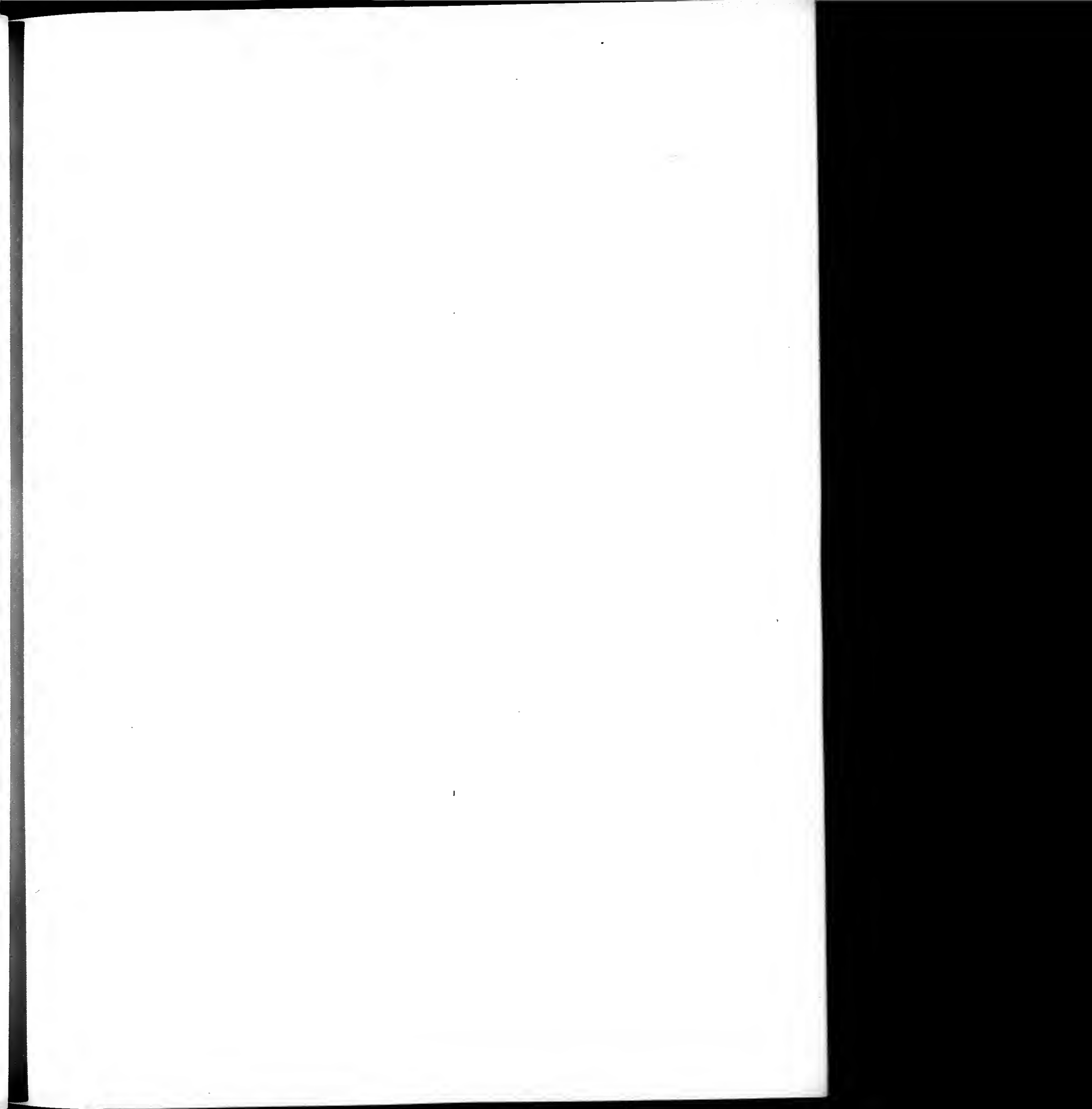
Deuota exhortatio ad ſancam corporis
Chriſti Communionem

Vox Chriſti.

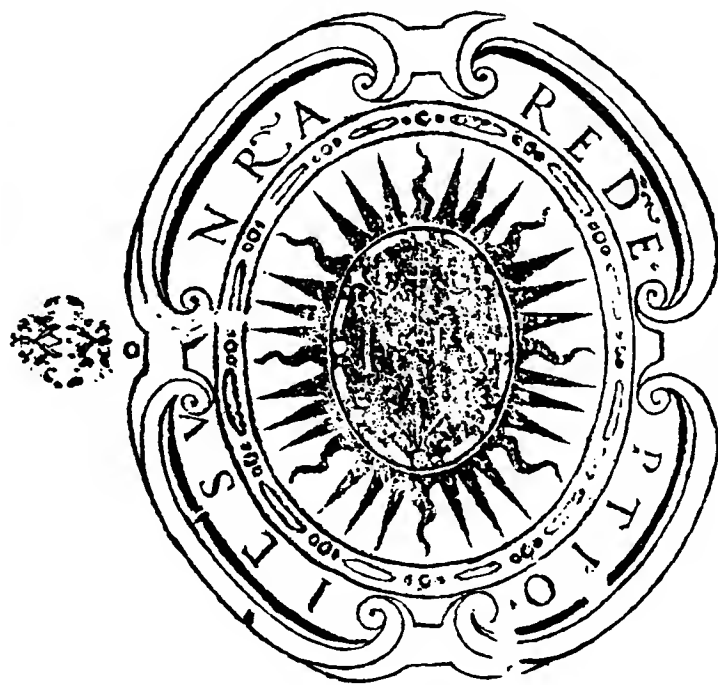
Venite ad me omnes, qui laboratis, & onerati estis, & ego reficiā vos Dicit Dominus. Panis quem ego dabo, caro mea est, pro mundi vita. Accipite, & comedite: hoc est corpus meum, quod pro vobis tradetur. Hoc facite in meam commemorationem. Qui māducat carnem meam, & bibit meum sanguinem, in me manet, & ego in illo. Verba quæ ego loquutus ſum vobis, ſpiritus & vita ſunt.

Cap. II.

Super bonitate tua, & magna miſericordia tua, Domine, confuſus, accedo aeger ad medicum, & Saluatorem.



RACVYONV.



IN COLLEGIO RO-
NICO SOCIETATIS
IESV.

Cum facultate Superiorum.

ANNO M. D. XCVIII.



7. BRITISH MUSEUM.

RACVYOXV. | IN COLLEGIO IAPO- | NICO SOCIETATIS | IESV. | *Cum facultate Superiorum.* | ANNO M.D.XCVIII. |

A dictionary of Chinese compound words (*juku-ji*), arranged according to the *iroha* order of the first component, the Japanese equivalent (*kun*) of the second component alone being given; 62 sheets on *minogami* paper, followed by 23 sheets of a dictionary of Japanese words and the corresponding Chinese characters, entitled *iroha ji shū* (this title is in Chinese cursive characters), or "Collection of characters in *iroha* order." Next comes a third title (also in Chinese characters), *hyakkan narabi ni tōmyō no taigai*, or, "Official titles with the corresponding Chinese terms." Then, also a Chinese title, *Nihon rokujū yo shū*, "the sixty and more provinces of Japan." Finally *Ko Gyokuhen*,† "Little Dictionary," the Chinese characters being mainly arranged under the radicals, which are first divided into categories, as *temmon* (celestial phenomena), *chiri* (terrestrial principles), and so on, 17 sheets. In all 62 + 23 + 17 = 102 sheets.

This copy was purchased by me in Japan, and brought to England in 1883. The title-page is slightly damaged.

There is another copy in the University Library of Leyden, concerning which Dr. Serrurier says in a private letter:—"The Library number of the book is 847 B i. It is in an excellent condition of preservation, a most beautiful copy, and, according to a note inscribed on it, it has been acquired "ex legato Josephi Scaligeri.""

The Earl of Crawford is the owner of a third copy.

* *Gyoku-hen* (*yū-pien*) the title of a famous Chinese Dictionary, came to be a general name for all dictionaries, just as *Calepinus*, the name of the author of a Latin lexicon, was at one time used as a common noun meaning "vocabulary"

8. BIBLIOTECA CASANATENSE AT ROME.

(Also known as the Minerva Library. Pressmark, g. I. 9.)

SALVATOR MUNDI. [On the other side of the sheet] CONFESSIONARIUM. | IN COLLEGIO IAPO | NICO SOCIETATIS | IESV. | Cum facultate Superiorum | ANNO M. D. XCVIII. | A small volume printed in a mixture of cursive Chinese characters, and *hiragana* on rather coarse paper of the kind known as *hanshi*, made from the bark of the *Broussonetia papyrifera*. There are 30 sheets of text. It is bound, or rather stitched, and covered in Japanese paper. On the inside of the first cover is part of the ten commandments in Japanese, printed, as seems to me, with movable *kata-kana* types, probably wooden. On the other end-paper is a portion of the *Salve Regina* in Japanese. These two fragments are from some earlier work which I have not been able to identify, and I do not know any complete copy of it.

The contents of this book are :

Konhisan wo yoku mōsu yō to mata zensa ni hi wo okurubeki gi wo oshiyuru koto,* or How to make a proper confession and to live a good life, divided into the following seven sections :

Dai ichi. Konhisan no tokugi no koto (1. The advantages of confession).

Dai ni. Konhisan wo mōsubeki hitobito tamotsu-beki jōjō (2. Things to be observed by those who are about to confess).

Dai san. Konshienshiya wo tadasu michi wo oshiyuru koto (3. How to examine the conscience).

Dai shi. Madamentosu† no hojime no san kajō ni tsuite tadasubeki koto (4. Examination as to the first three commandments).

Dai go. Ai-nokoru shichi kajō no madamentosu no koto (5. The remaining seven commandments).

Dai roku. Shichi no morutaru toga ni tsuite konshienshiya wo tadasubeki jōjō (6. Rules for examining the conscience as to the seven deadly sins).

Doi shichi. Zensa ni hi wo okurubeki tame ni tamotsu beki jōjō (7. Rules to be observed in order to live a good life).

To this succeeds a glossary of theological terms used in the text. These are all adopted from the Portuguese or Latin languages. They are here transliterated according to the system of the *Rōmaji Kai*, as nearly as possible, the Portuguese or Latin equivalents being added, as the case may be.

Sonchiūshima Chirindaade, Santissima Trindade

Deusu Paatere, Deos Padre

* Here, as elsewhere, in transcribing from a Japanese text printed in the native character, I have endeavoured to conform to the practice of the *Rōmaji Kai*.

† This is a transcription of *Mādamentos*, the mark over the first *a* having been somehow neglected. It may, however, be that the Japanese *d* in the local dialect used by the missionaries was pronounced *nd* in the body of a word.

Deusu Hiriyo, Deos Filho
Deusu Supiritsu santa, Deos Espirito santo
Eukarisucha, eucharistia
Anima, anima (Latin)
Hiidesu, fides (Latin)
Saserudôte, sacerdote
Konhesôru, confessôr
Anjo, anjo
Sakramento, sacramento
Marutaru, mortal
Beniaru, venial
Penitenshia, penitencia
Purugatôrio, purgatorio
Supiritsuaru, espiritual
Madamento, mandamento
Ekerejia, igreja or ecclesia
Beyatali, beato + *hi* (Japanese, day)
Kuwarezuma, quaresma
Esukiritsuura, escritura
Jũizo, juizo
Paraiso, paraiso
Inheruno, inferno
Osucha, hostia
Karisu, calis
Garasa, graça
Domingo, domingo
Secunda, secunda (feira)
Terusha, tercia "
Kwaruta, quarta "
Kinta, quinta "
Sesuta, sexta "
Sabata, sabbado.

Other words of this sort which appear in the body of the work, but are omitted from the Glossary, are

Konhisan, confissão
pashon, paixão (Old Portuguese paxã)
kurusu, cruz
orasho, oratio (Latin)
sakirireja, sacrilegio
chishipirina, disciplina
zejun, jejum
orutaru, altar

zencho, gentio
santo, santo
missa, missa
konchirisan, contrição
biruzen, virgem
poroshimo, proximo
perusōna, persona (Latin)
paaterunōsuteru, paternoster
abe maria, ave maria
gurōria, glória
kontas, contas
bensan, benção

Finally a list is given of the Chinese characters, with their sinico-Japanese pronunciation and Japanese equivalents.

9. BARBERINI LIBRARY AT ROME.

A volume printed on Japanese paper known as *mino-gami*, sewn in Japanese fashion, in a kincob cover. There is an outer title, in Chinese characters, on a much-worn slip of paper, which would be read "*Dochirina*," and from other traces it may be guessed that the remainder must have been "*Kirishitan*," i.e. Doutrina Christam. Inside the cover are in MS. the words, "Doutrina Christiana fata a modo di dialogi fra il discepolo e in lingua Giaponesa." On the inner side of the first sheet is a copper engraving representing Christ with a globe on which is planted a cross, surrounded by the legend, EGO SVM VIA ET VERITAS ET VITA. By a mistake of the binder the list of contents has been placed at the end of the volume; instead of at the beginning. This volume is without date or place, but it is evidently earlier than No. 11, which is a later and somewhat enlarged edition of it. It is printed in cursive Chinese and *hiragana*, probably with movable types.

CONTENTS:

1. *Dochiriina* (Doctrine).
2. *Kirishitan no shirushi to naru tattoki kurusu no koto* (the blessed cross which is the sign of a Christian).
3. *Haaterunōsuteru no koto* (the Paternoster).
4. *Abe Maria no koto* (the Ave Maria).
5. *Sarube rejina no koto* (the Salve Regina).
6. *Keredo no koto, tsuite Hūdesu no aruchigo no koto* (the Creed and the articles of faith).
7. *Deusu no on okite no tō no madamento no koto* (the Ten Commandments which are the law of God).
- 8 and 9. *On haha Santa ekerejia no on okite no koto* (the Laws of Holy Mother Church).
10. *Nanatsu no morutaru' tega no koto* (the Seven Deadly Sins).

11. *Santa Ekerejia no nanatsu no sakramento no koto* (the Seven Sacraments of the Holy Church).

12. *Kono hoka kirishitan ni ataru kanyō no jōjō* (other important rules implied by the word "Christian").

NOTE.—*Hidari ni kurusu no arubeki kotoba wa Rachin no kuchi to kokoro-u-leshi* (the words below preceded by a cross are to be understood as belonging to the Latin language).

This work seems to be an original composition, and not a translation of any existing catechism, inasmuch as it is so arranged that the questions are put by the catechumen and the answers are given by the catechist. At least, I have not been able to find any catechism of that period constructed on such a model. In its main lines it, however, follows the smaller catechism of Bellarmine, which to this day is reprinted for use among Roman Catholics.

The following extracts from the two forms of the Catechism illustrate the preceding remarks. It will be observed that the version in the right-hand column is more detailed in one place, while in others it is better done. But for the most part the two are identical. Then, the second uses the monograms for Deus and Jesu Christo, which occur also in the *Guia do Pecador* (No. 10 of this list). These are, in all probability, an expedient to save trouble in writing those Names, and it may consequently be assumed that they are of later date than the syllabic spelling. While the first questions are asked by the Teacher and answered by the Catechumen, this order, is soon reversed, and in No. 11 the latter arrangement prevails throughout.

BARBERINI.

DOCHIRINA . . .

T Kirishitan to no on okite wa shinjitsu no on oshie nareba Kirishitan ni naru mono wa sono iware wo chōmon suru koto kanyō nari sono on okite no koto wo kikarekeru ya.

C ✕ Katekidzumo* wo chōmon shite dōri no hikari wo kōmuri Kirishitan ni naru mono nari.

T Fumbetsu serarekeru koto wa ikan.

C Fumbetsu seshi koto ōki nari.

T Sono mune kotogotoku iwaruru ni oyobazu tata sono on fumbetsu no hodo wo shiru tame ni daiichi kanyō no daimoku wo mōsareyo.

C Hitotsu ni wa naki tokoro yori tenchi wo arasetamau go sakusha Deus† wa go ittai nomi nite mashimasu nari. Kore

MINERVA.

DOCTRINA CHRISTAM.

T Kirishitan ni naru mono wa sono oshie shinjitsu kanyō naru mune wo chōmon suru koto moppara nareba sono iware wo nanji yoku kikuya inaya.

C Goseppō no omomuki wo yoku chōmon shite Deus* no on hikari wo kōmuri Kirishitan ni naritatematsuru mono nari.

T Sono fumbetsu wa ikan.

C Fumbetsu seshi koto ōki nari.

T Sono mune kotogotoku iu ni oyobazu tada fumbetsu no hodo wo shiru tameni daiichi kanyō no daimoku wo mōsareyo.


C Hitotsu ni wa ichimotsu naki tokoro ni tane nakushite tenchi manzō wo tsukuru arasetamai yorodzu no saku no mono wo

* Catechismo.

T Teacher

† Written in *Kana*.

C Catechumen

* Expressed by a monogram  in the nature of a Chinese character.

sunawachi warera ga genze gose tomo ni hakaritamau on aruji nari. Kono go ittai wo ogami tattohi tatematsurazushite wa goshō no on tasuke ni adzuku koto sara ni nashi mata kono goshō no michi wa Kirishitan no on okite nomi ni kiwamuru nari Sore ni yote Kirishitan ni narazumba goshō wo tasukaru koto arubekarazu to fumbetsu shinu.

T Ningen no koto woba nani to fumbetsu serarekeru zo.

C Ningen wa shikishin bakari ni arazu hatsuru koto naki anima wo motsu nari. Kono anima wa shikishin ni inochi wo atae tatoī shikishin wa tsuchi hai to naru to iu tomo kono anima wa owaru koto nashi tata zenaku ni

oboshimesu mama ni go shindai nasaruru. Sono go saku nasaretewa shozen mandoku no on minamoto hakari naki on chie banji kanai tamau go jiyū jizai no on aruji Deus go ittai mashimasu koto.

Futatsu ni wa kore sunawachi warera ga genze gose tomo ni hakarai zenaku no go hempō wo tadashiku atae tamau on aruji nari Kono go ittai wo ogami tattohi tatematsurazushite wa gose no on tasuke ni adzuku koto sara ni nashi.

Mitsu ni wa on aruji Deus wa Paatere* to Hiiriyo† to Supiritu Santo‡ to mōshi tatematsurite Perusōna§ wa mitsu nite mashimasedomo susutanshiya|| to mōsu go shōtai wa tada go ittai nite mashimasu nari.

Yotsu ni wa Deus Hiiriyo issai ningen no toga wo okuri tamai goshō wo tasukaru michi wo oshie tamawan tame ni amakudari tamai umanidade¶ to mōshite ware ra toshitoshiki Anima shikishin** wo on mi ni ukeawase tamai fūfu no majiwari naku tattoki Biruzen Mariya†† yori makoto no hito to mumare tamai tsui ni kurusu‡‡ ni kakerare hito nite mashimasu on tokoro wa shishi tamau koto.

Itsutsu ni wa goshō no michi wa Kirishitan no oshie ni nomi kiwamaru nari Sore ni yote Kirishitan ni narazumba goshō wo tasukaru koto arubekarazu to fumbetsu itasu koto kore nari.

T Ningen no koto woba nani to fumbetsu serare keru zo.

C Ningen wa shikishin bakari ni arazu hatsuru koto naki anima wo motsu nari Kono anima wa shikishin ni inochi wo atae tatoī shikishin wa tsuchi hai ni naru to iu tomo kono anima wa owaru koto nashi tada zenaku ni

* Padre.	† Filho.
‡ Espirito Santo.	§ Persona.
Sustancia.	¶ Humanidade.
** Material body.	†† Virgem Maria.
‡‡ Cruz.	

shitagatte goshō no kuraku ni adzuku mono nari.

T Yoku fumbetsu seraretari ✠ Katekidzumo no dangi no kotowari yori hoka ni mo Kirishitan no shirazu shite kanawazaru koto ōki nari.

C Sono gi wo uketamawareba koso on kyōke ni adzukuritaku to zonzuru nare.

T Kore warera ga negau tokoro nari. Madzu Kirishitan ni nararuru koto wa ikanaru hito no shiwaza to ka shireru ya.

C Deusu no garasa* wo mote Kirishitan ni naru nari.

T Deusu no garasa wo mote to wa nanigoto zo ya.

C Sono gi wa komaki fumbetsu sezu negawakuba oshie tamae kashi.

T Deusu no garasa wo mote to wa waga mi chichi haha go saku no mono no chikara ni arazu tata Deusu no ✠ go bondaade† to go jihī to mata on aruji Zezu Kirishito no on kuriki wo mote Kirishitan ni naru koto nari.

C Hitobito Kirishitan ni nararuru toki wa nanitaru kurai wo ukeraruru zo.

T ✠ Hensan‡ no koto Deusu no go yōshi ten no on yudzuri wo uketatematsuru mi to naru mono nari Sono yuye wa ✠ bōchidzumo§ wo sadzuku hitobito wo kono kurai ni agetamawan to oboshimesu ni yote nari.

C Kirishitan ni arazaru hito wa ikan.

T ✠ bōchidzumo wo sadzukurazaru ni yote go yōshi to nashi tamawazu ten no on yudzuri wo hanashi tamau mono nari.

C Kirishitan to wa nanigoto zo ya.

T On aruji Zezu Kirishito no on oshie wo shinchū ni Hiidesu|| ni ukuru nomi narazu kotoba wo mote mo arawasu hito nari.

C Nanno yue ni ka on aruji Zezu Kirishito no on oshie wo Hiidesu ni uke kotoba wo mote arawasu hito to wa iwarekeru zo.

* Graca.
‡ Bençam
|| Fides

† Bondade.
§ Bautismo

shitagatte goshō no kuraku ni adzuku mono nari.

T Yoku fumbetsu seraretari Katekidzumo to iu shōdangi no kotowari yori hoka ni mo Kirishitan no shirazu shite kanawazaru koto ōki nari.

C Sono gi wo uketamawareba koso on kyōke ni adzukuritaku to zonzure.

T Kore waga negau tokoro nari Kirishitan ni nararuru koto wa ikanaru hito no shiwaza to ka shireru ya.

C Deus no garasa wo mote Kirishitan ni nararuru mono nari.

T Deus no garasa wo mote to wa ikanaru koto zo ya.

C Sono gi imada tsubusa narazu negawakuba oshie tamae.

T Deus no garasa to wa waga mi chichi haha go saku no mono no chikara ni arazu tada Deus no on jihī no uye yori on aruji Jesu Christo* no on kuriki wo mote Kirishitan ni naru koto nari.

C Hitobito Kirishitan ni nararuru toki wa nanitaru kurai wo ukeraruru zo.

T Deus/ho go yōshi ten no on yudzuri wo uketatematsuru mi to naru mono nari. Sono yuye wa Bōchidzumo no on sadzuke wo ukuru hitobito wo kono kurai ni agetamawan to oboshimesu ni yote nari.

C Sate Kirishitan ni arazaru hito wa ikan.

T Bōchidzumo wo sadzukurazaru ni yote go yōshi to nashi tamawazu ten no on yudzuri wo ukemajiki mono nari.

C Kirishitan to wa nanigoto zo ya.

T On aruji Jesu Christo no on oshie wo shinchū yori Hiidesu ni ukuru nomi narazu kotoba to mimochi wo mote arawasu hito nari.

C Nanno yue ni ka on aruji Jesu Christo no on oshie wo Hiidesu ni uke kotoba to mimochi wo mote arawasu hito to wa iubeki zo ya.

* Represented by a monogram composed of JX°

T Moromoro no Kirishitan on aruji ✠ Zezu Kirishito no tattoki on koto wo shinchū ni Hiidesu ni ukezu shite kanawanu nomi narazu shisuru to iu tomo kotoba ni mo mimochi ni mo arawasuheki to no kakugo aru koto moppara nari.

C Kirishitan to iu wa nani wo katadoritaru na zo ya.

T ✠ Kirishito wo katadori tatematsuru nari.

C Kirishito to wa ikanaru on aruji nite mashimasu zo.

T Makoto no Deusu makoto no hito nite owashimasu nari.

C Makoto no Deusu nite owashimasu to wa nanigoto zo ya.

T Banji kana! tamau Deusu Haatere no makoto no on hitorigo nite mashimasu nari.

C Makoto no hito nite mashimasu to wa ikan.

T Tattoki Biruzen Dōmina Santa Mariya no makoto no on hitorigo nite mashimasu nari. Sore ni yote Deusu nite mashimasu on tokoro wo ten ni oite on haha wo mochi tamawanu gotoku hito nite mashimasu on tokoro mo chi ni oite wa on chichi wo mochi tamawanu nari.

C Nani ni yote ka Kirishito to wa tonae tatematsuru zo.

T Kirishito to wa tattoki ✠ ōreyo* wo nurare tamau to iu kokoro nari sono kami teiō ✠ saserudôte† ✠ horoheeta‡ kono mitsu sama no hito tattoki ōreyo wo nurare tamaishi nari on aruji Zezu Kirishito hito nite owashimasu on tokoro wa teiō no naka no teiō saserudôte no naka no saserudôte horoheeta no naka no horoheeta nite mashimasu ni yote kudan no ōreyo no kawari ni Supiritsu Santo no garasa wo michimichite mochi tamau ni yote Heato§ to tonae tatematsuru nari.

* Oleo. † Sacerdote. ‡ Propheta.
§ For Beato. It is of course a mistake for Kirishito.

T Moromoro no Kirishitan on aruji Jesu Christo no tattoki on koto wo kokoro yori Hiidesu ni ukezu shite kanawanu nomi narazu kanyō naru toki wa shisuru to iu tomo kotoba ni mo mimochi ni mo arawasubeki to no kakugo moppara nari.

C Kirishitan to iu wa nani wo katadoritaru na zo ya.

T Christo* wo katadori tatematsuritaru na nari.

C Christo to wa ikanaru on aruji nite mashimasu zo ya.

T Makoto no Deus makoto no hito nite mashimasu nari.

C Makoto no Deus nite mashimasu to wa nanigoto zo ya

T Banji kana! tamau mi oya Deus no makoto no hitorigo nite mashimaseba nari.

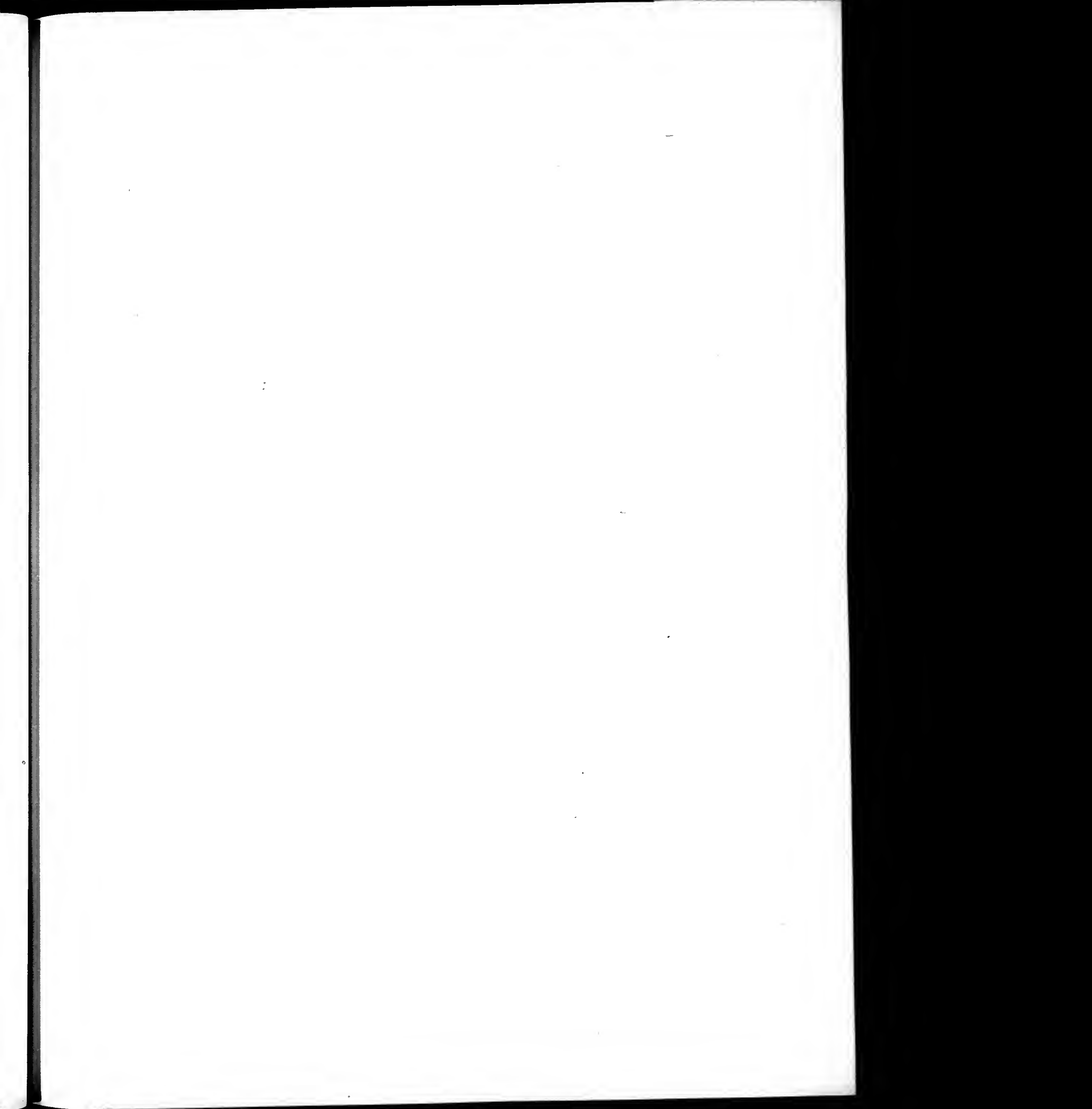
C Makoto no hito nite mashimasu to wa ikan.

T Tattoki on haha Biruzen Mariya no makoto no hitorigo nite mashimasu nari Sore ni yote Deus nite mashimasu on tokoro wa ten ni oite on haha wo mochi tamawanu gotoku hito nite mashimasu on tokoro mo chi ni oite wa on chichi wo mochi tamawanu nari.

C Nani ni yote ka Christo to wa tonae tatematsuru zo.

T Christo to wa tattoki abura wo nurare tamau to iu tokoro nari sono kami teiō saserudôte poroheeta kono mitsu sama no hito tattoki abura wo nurare tamaishi nari. On aruji Jesu Christo hito nite owashimasu on tokoro wa teiō no ue no teiō saserudôte no ue no saserudôte poroheeta no ue no poroheeta nite mashimasu ni yote kudan no tattoki abura no kawari ni Supiritsu Santo no garasa wo michimichite mochi tamau ga yue ni Christo to tonae tatematsuru nari.

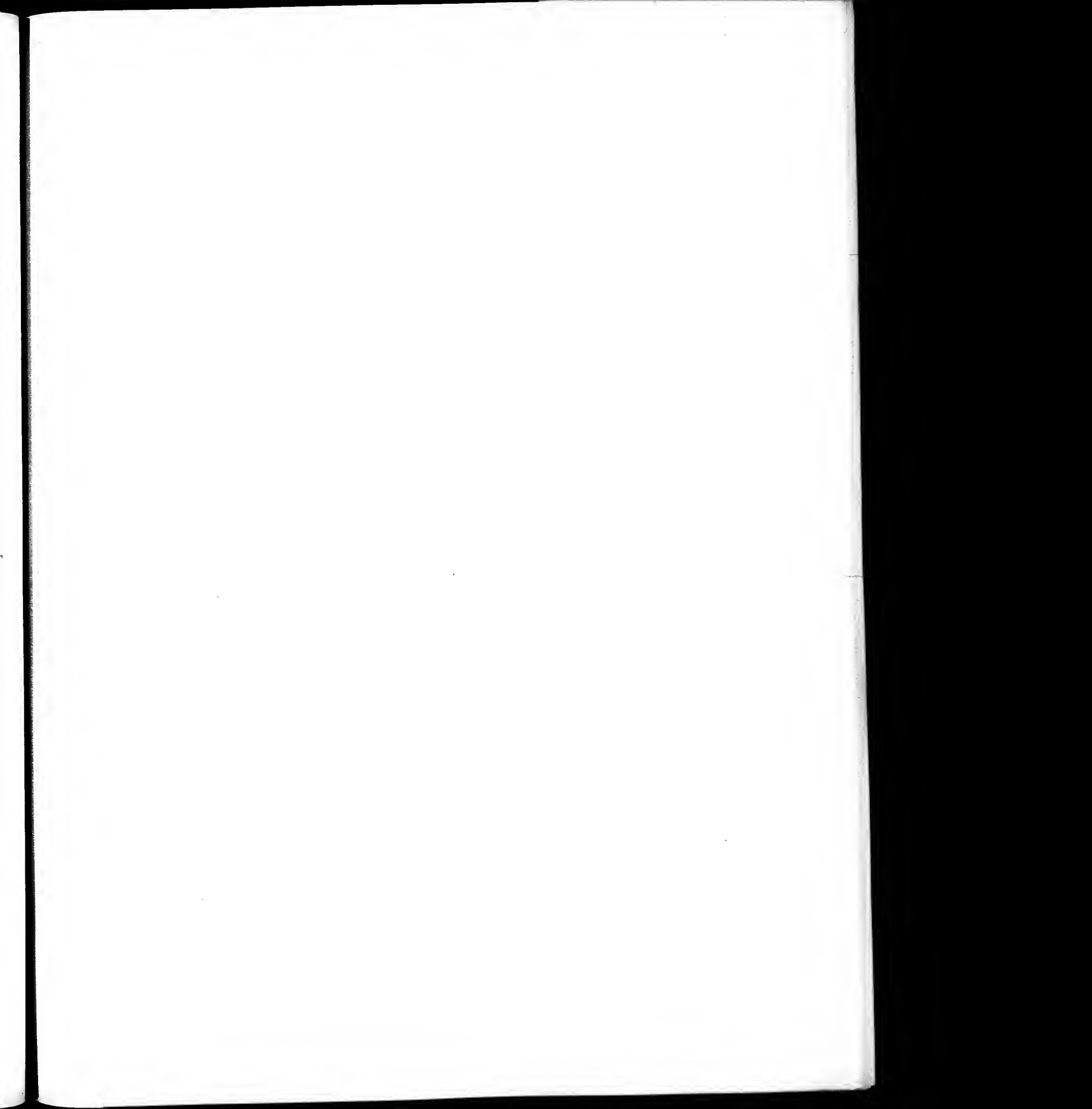
* Monogram composed of X and °.



○ 浄土心本千五百九十九年

たむかへりともく 福人と書し
守くの儀也

○ 孝長四年正月下旬梓也



GVIA DO

PECADOR.



交長四年閏三月中旬發梓也

本館の發行も久病人と善く
存くの儀也



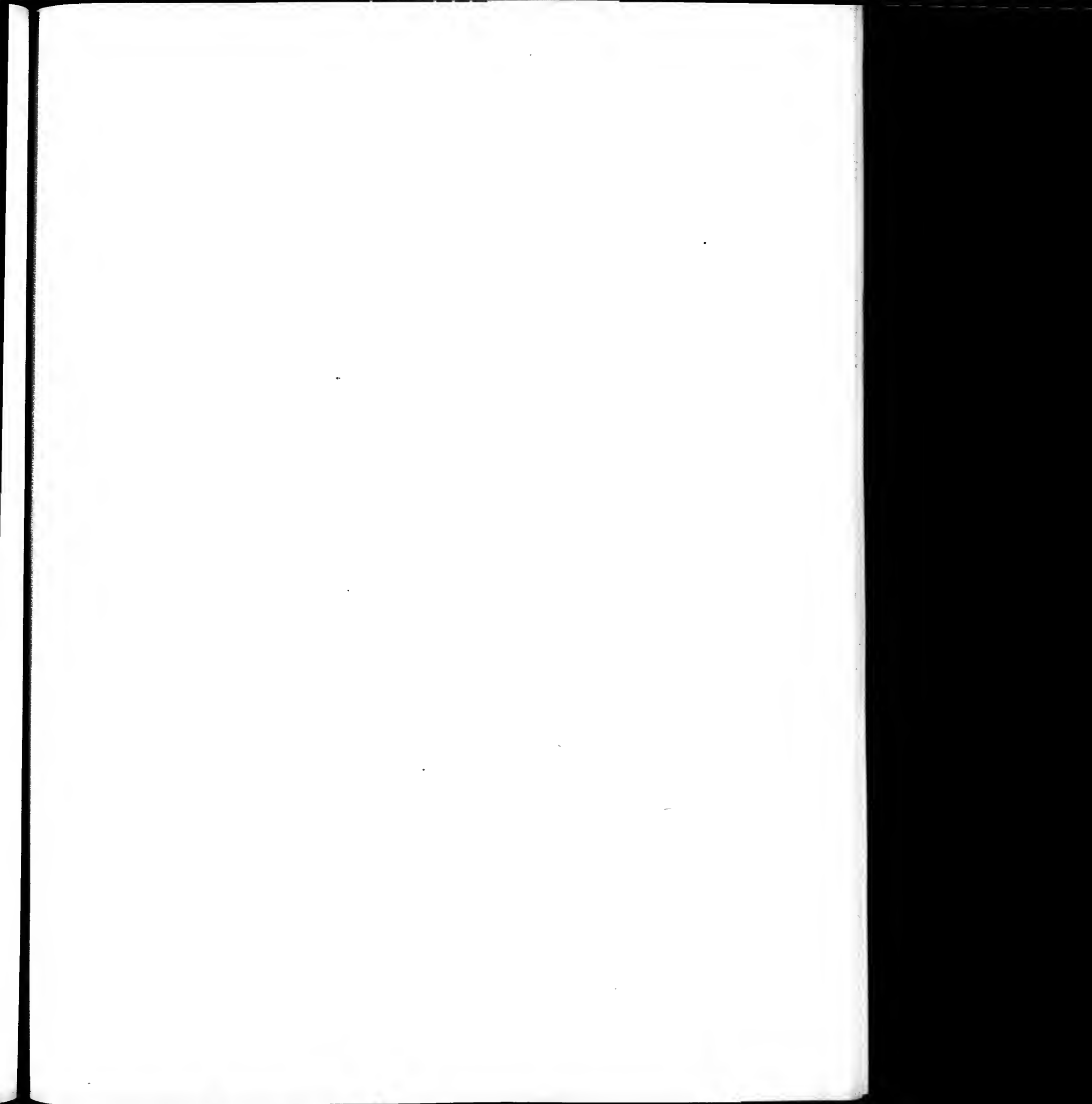
明治廿九年五月十九日

IN COLLEGIO IAPONICO

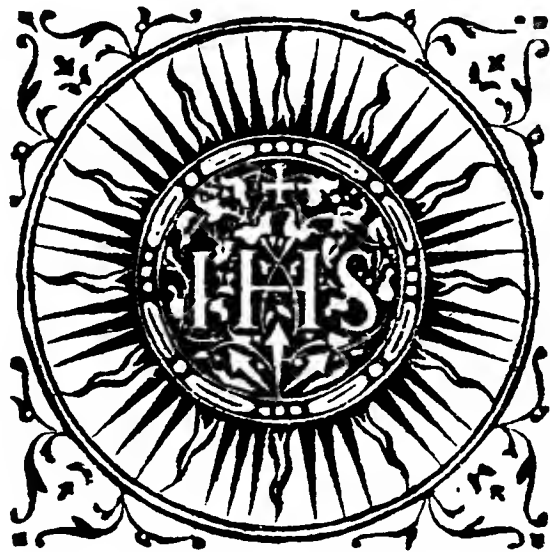
SOCIETATIS IBSV.

Cum facultate Ordinaria, & Superiorum.

ANNO 1899.



✠
GVIA DO PE
CADOR



✠
IN COLLEGIO IAPONI
CO SOCIETATIS
IESV.

Cum facultate Ordinarij, & Superiorum.
ANNO M. D.XCIX.

10 BRITISH MUSEUM.

GVIA DO PE | CADOR | IN COLLEGIO IAPONI | CO SOCIETATIS | IESV. | Curh
 facultate Ordinarij, & Superiorum. | ANNO M.D.XCIX. 2nd vol. GVIA DO PECADOR. | IN
 COLLEGIO IAPONICO | SOCIETATIS IESV. | Cum facultate Ordinarij, & Superiorum. |
 ANNO 1599. |

On the other side of the title-sheet of Vol. I. there is a title in Japanese, which reads from
 right to left

Go shusse irai sen go hiaku ku-jū-ku nen (A.D. 1599).

Kiya to Hekatoru Zainin wo zen ni michibiku no gi nari (Guia do Pecador, i.e. guiding the
 wicked man into virtue).

Keichō yo nen shōgatsu gejun rōsai nari (engraved on wood third decade of the first moon of
 the 4th year of Keichō).

In Vol. II. the two titles are combined on one page.

Vol. I. Title-sheet.

List of contents, 2 sheets.

Translator's preface, 1 sheet.

Author's preface and text, sheets 2-107.

Glossary of Chinese characters explained in Japanese, 11 sheets.

Vol. II. Title-page and translator's preface, 1 sheet.

List of contents, 2 sheets.

Text, sheets 2-78.

Glossary of Chinese characters explained in Japanese, 10 sheets (second half of
 this sheet wanting in the British Museum copy).

The Bibliothèque Nationale at Paris possesses a copy of Vol. II., wanting the last three
 sheets of the text and the first sheet of the glossary.

The Barberini Library at Rome possesses a fragment of the glossary belonging to Vol. II.,
 consisting of 12 sheets, but apparently from a later edition than the British Museum copy.

Printed on Japanese paper known as *mino-gami* (a finer kind manufactured from Brous-
 sonetia bark), in cursive Chinese characters and *hiragana*. In addition to the genuine Chinese
 characters, the printer has used four others of European contrivance, namely D for Deos, X ^o
 for Christo J for Jesus and Jc for Jesu Christo, as in No. 9.

This is a translation of the *Guia de Pecadores* of Fr. Luis de Granada, very likely from the
 Salamanca edition of 1573, of which the British Museum possesses a copy

It is referred to more than once in the printed Annual Letters of the Missionaries. Thus,
 at p. 14 of the *Lettera Annu di Giappone del M.DC.III*, Scritta dal P. Gabriel de Matos,
 Roma 1605, "e nella Casa della Misericordia due volte la settimana s'è radunata la Compagnia di
 essa, con molti altri principali di Nangasachi, leggēdosi e dichiarandosi loro la Guida de Peccatori.
 stampata in carattere e lingua Giapponeſe;" and again in the *Tre lettere annue del Giappone de*
gli anni 1603, 1604, 1605 e parte del 1606. Mandate dal P. Francesco Pafio . . . Roma 1608, at

p. 165, " In tutto quel viaggio trouò in vna terra del Regno di Micaua, vn fol Christiano Medico antico, il quale con hauer moglie, e figliuoli Gentili, e habitare in mezo di gente peruerfa, si conferua nella purità della Fede, & effatta offeruanza de' Diuini commandamenti. Haueua varij libri spirituali, & il catechismo, che gli seruivano per aiutare i Fedeli di quel Regno, e conuincer i Gentili: Sei volte lesse la Guida de Peccatori stampata in lingua Giapponese."

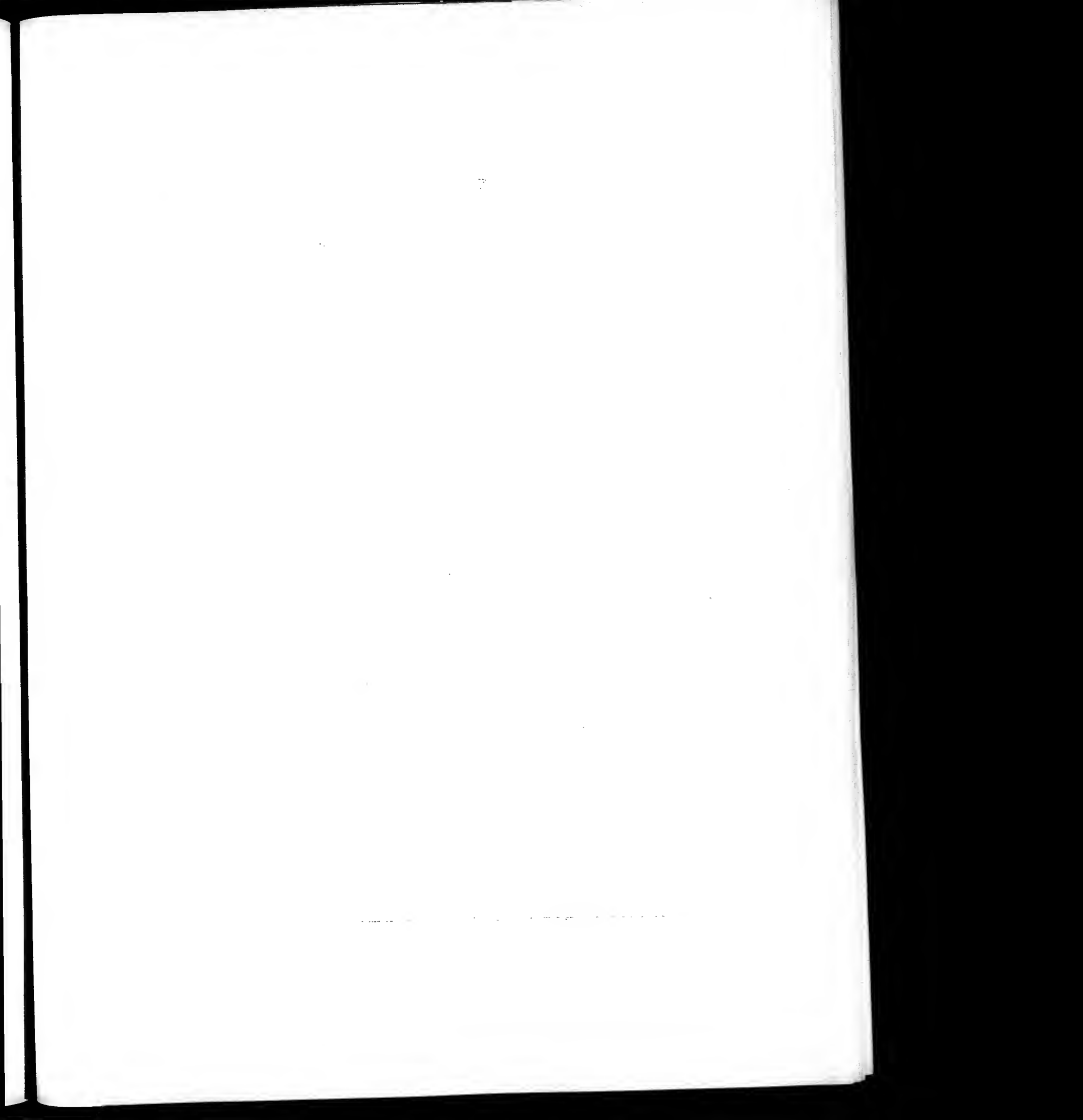
The Japanese version is to a certain extent an abridgment, for while the Spanish original contains altogether 53 chapters and 60 sub-sections, this has only 42 chapters and 45 sub-sections.

11. BIBLIOTECA -CASANATENSE.

DOCTRINA CHRISTAM. | NAGASAQVI EX OFFICINA | Gotô Thome Sôin typographi Societatis IESV. | Cum facultate Ordinarij, & Superiorum. | Anno 1600. | Printed on Japanese paper (*mino-gami*) in cursive Chinese characters and *hiragana*, from the same type as the Guia do Pecador, and stitched in Japanese style. It is apparently a new and enlarged edition of the Doctrina Christam in the Barberini Library, and consists of fifty-five sheets, including the title-page, on the back of which is a short preface.

CONTENTS.

1. *Kirishitan to iu wa nanigoto zo to iu koto* (the meaning of "Christian").
2. *Kirishitan no shirushi to naru tattoki kurusu no koto* (the blessed cross which is the sign of a Christian).
3. *Paateru nosuteru no koto* (the Paternoster).
4. *Abe Maria no koto* (the Ave Maria).
 - *Tattoki Biruzen Maria no Rozairo môshite hiakugojippen no orasho no koto* (the Hundred and fifty prayers which consist in reciting the rosary of the Blessed Virgin Mary).
 - *On yorokobi no kannen go kajô no koto* (Meditation on the Five joyful mysteries).
 - *On kanashimi no kannen go kajô no koto* (Meditation on the Five sorrowful mysteries).
 - *Gorôria no kannen go kajô no koto* (Meditation on the Five glorious mysteries).
 - *Korowa no orasho no koto* (the Prayers of the Chaplet = Portuguese "coroa").
5. *Sarube rejûna no koto* (the Salve Regina).
6. *Keredo narabi ni hiidesu no aruchigo no koto* (the Creed and the Articles of Faith).



VOCABULARIO
DA LINGUA DE IAPAM.

com adeclaração em Portugues, feito por
ALGUNS PADRES, E IR-
MÃOS DA COMPANHIA
DE IESV.



COM LICENCA DO ORDINARIO,
& Superiores em Nangasaqui no Collegio de Ia-
PAM DA COMPANHIA DE IESVS.
ANNO. M. D. Ciii.

Printed and Sold by J. B. de G. at the Press of the Company of Jesus, in the City of Nagasaki.



7. *Deusu no on okite tō no mandamentosu no koto* (the Ten Commandments which are the Law of God).

— *On okite no mandamentosu* (the Law or Commandments).

8. *Tattoki ekerejia no on okite no koto* (the Laws of the Holy Church).

9. *Nanatsu no morataru toga no koto* (the Seven Deadly Sins).

10. *Santa ekerejia no nanatsu no sakramento no koto* (the Seven Sacraments of the Holy Church).

11. *Kono hoka Kirishitan ni ataru kanyō no jōjō* (other important rules implied by the word "Christian").

— *Jihi no shosa* (Works of Charity).

— *Teyorogaresu no birutsuudesu to ia mitsu no zen ari* (there are three virtues called *Virtutes theologas*).

— *Karujinaresu no birutsuudesu to iu yotsu no zen ari* (there are four virtues called *Virtutes Cardinales*).

— *Supiritu santo no dōnesu to mōshite on atae wa nanatsu ari* (there are seven gifts called the Gifts of the Holy Spirit = *Dons do espirito santo*).

— *benabentsuransa wa yatsu ari* (there are eight beatitudes = Portuguese '*benaventuranças*').

— *ayamari no osho* (Confession of sin = *confissão*)

12. BODLEIAN LIBRARY.

(Pressmark, Jap. d. 4.)

VOCABVLARIO | DA LINGOA DE IAPAM | com adequação em Portugues, feito por | ALGVNS PADRES, E IR- | MAOS DA COMPANHIA | DE IESV. | COM LICENCA DO ORDINARIO, | & Superiores em Nangafiqui no Collegio de Ja- | PAM DA COMPANHIA DE IESVS. | ANNO M.D.CIII. | [4to.]

Title-page.

PROLOGO, algũas aduertencias necessãrias pera o vfo, & intelligencia deste Vocabulario. 2 pp.

Approuação, signed Nicolao dauila, and permission to print, signed O Bispo de Iapão, 1 p., dated 4 Agosto, 1602.

VOCAVLARIO

DA LINGOA DE IAPAM.

com adeclaração em Portugues, feito por

ALGVNS PADRES, E IR-

MAÕS DA COMPANHIA

DE IESV.



COM LICENCA DO ORDINARIO,

& Superiores em Nangasaqui no Collegio de Ia-

PAM DA COMPANHIA DE IESVS.

ANNO. M. D. Ciii.

Printed and Sold by the Company of Jesus, in the College of Nagasaki, Japan.



7. *Deusu no on okite tō no mandamentosu no koto* (the Ten Commandments which are the Law of God).

— *On okite no mandamentosu* (the Law or Commandments).

8. *Tattoki ekerejia no on okite no koto* (the Laws of the Holy Church).

9. *Nanatsu no morutaru toga no koto* (the Seven Deadly Sins).

10. *Santa ekerejia no nanatsu no sakramento no koto* (the Seven Sacraments of the Holy Church).

11. *Kono hoka Kirishitan ni ataru kanyō no jōjō* (other important rules implied by the word "Christian").

— *Jihi no shosa* (Works of Charity).

— *Teyorogaresu no birutsuudesu to iu mitsu no zen ari* (there are three virtues called *Virtutes theologas*).

— *Karujinaresu no birutsuudesu to iu yotsu no zen ari* (there are four virtues called *Virtutes Cardinaes*).

— *Supiritsu santo no dōnesu to mōshite on atae wa nanatsu ari* (there are seven gifts called the Gifts of the Holy Spirit = *Dons do espirito santo*).

— *benabentsuransa wa yatsu ari* (there are eight beatitudes = Portuguese 'bemaventuranças').

— *ayanari no orashio* (*Confession of sin = confiteor*)

12. BODLEIAN LIBRARY.

(Pressmark, Jap. d. 4.)

VOCABVLARIO | DA LINGOA DE IAPAM | com adeclaração em Portugues, feito
por | ALGVNS PADRES, E IR- | MAÕS DA COMPANHIA | DE IESV. | COM
LICENCA DO ORDINARIO, | & Superiores em Nangafáqui no Collegio de Já- | PAM DA
COMPANHIA DE IESVS. | ANNO M.D.CIII. | [4to.]

Title-page.

PROLOGO, algũas aduertencias neceffarias pera o vfo, & intelligencia deste Vocabulario.
2 pp.

Approuação, signed Nicolao dauila, and permission to print, signed O Bispo de Iapão, 1 p.,
dated 4 Agosto, 1602.

Licenca, signed Francisco Pafio, 1 p., dated 2 Janeiro, 1603.
Vocabulary, 330 leaves, numbered only on one side.

SVPPLEMENTO DESTE VO | cabulario impresso no mefmo Collegio da Cõ | *PANHIA*
DE JESV COM | a solredita licença, & approvação. | Anno 1604 |

Ao leitor, 2 pp.

Vocabulary, leaves 332-402, numbered only on one side.

The Bibliothèque Nationale at Paris possesses an imperfect copy, wanting the Approvação and Licença, leaves 90, 91, 110, 111, 158, 159, 222, 223, 234, 235, 286, 287, 310, 311, and the whole of the supplement. This book came from the Langlès sale, and cost 639 francs. The Bodleian copy, which is perfect, was bought in 1829 for 640 francs, according to Cotton. Of the Spanish translation, published at Manila in 1630 by Tomas Pinpin and Iacinto Magaurlua, a copy has been recently added to the Library of the British Museum. There is another copy of this in the Bodleian Library. The words contained in the supplement have been distributed in their proper places. A French edition, based on the imperfect copy in the Bibliothèque Nationale, was published in Paris in 1862-8 by the late M. Léon Pagès. The spelling of the Japanese words has been Frenchified, without the utility of the book being thereby increased to any important extent.

13. BODLEIAN LIBRARY.

(Pressmark, Jap. d. 5.)

ARTE DA LINGOA DE IA- | PAM COMPOSTA PELLO | *Padre João Rodriguez*
Portugues da Cõpa- | nha de IESV diuidida em tres | *LIVROS.* | COM LICENÇA DO
ORDI- | *NARIO, E SVPERIORES EM* | Nangafáqui no Collegio de Iapão da | *Companhia de*
IESV | Anno. 1604. | [4to.]

Colophon:

COM LICENÇA DO ORDINARIO, | E SVPERIORES EM NANGASAQVI | no
Collegio de Iapam da Companhia | de IESV. Anno 1608. |

Title-page.

Licence to print, signed by Pafio, 1 p., approvaçam by Pero da Cruz; and permission to
print, signed O Bispo de Iapão, 1 p.

Proemio, 2 pp.

Algvas advertencias perz mayor intelligencia do que nesta Arte te trata, 4 pp.

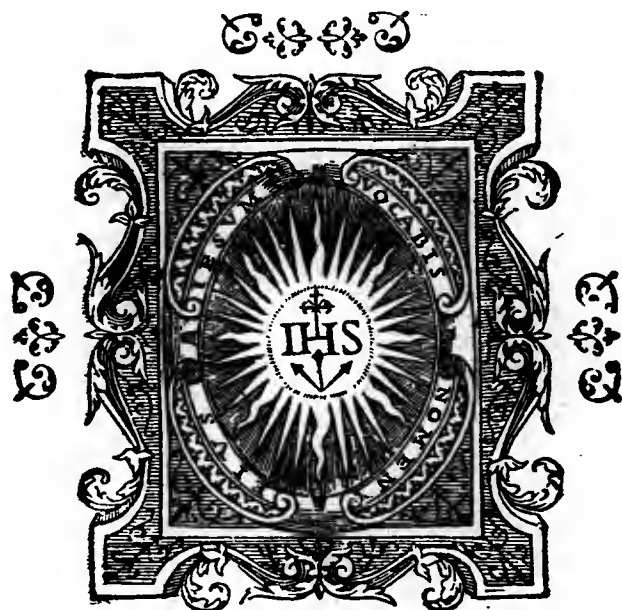
Grammar, 239 leaves numbered only on one side.

Table of contents, 2 pp.

ARTE DA LINGOA DE IA
PAM COMPOSTA PELLO

Padre Ioão Rodriguez Portuguez da Cõpa-
nhia de IESV diuidida em tres

LIVROS.



COM LICENÇA DO ORDI-
NARIO, E SUPERIORES EM

Nangafaqui no Collegio de Iapão da

Companhia de IESV

Anno. 1604.



Licença, signed Francisco Pasio, 1 p., dated 2 Janeiro, 1603.
Vocabulary, 330 leaves, numbered only on one side.

SUPPLEMENTO DESTE VO | cabulario impresso no mesmo Collegio da Cõ | PANHIA
DE JESU COM | a jobredita licença, & approvaçãõ. | Anno 1604 |

Ao leitor, 2 pp.

Vocabulary, leaves 332-402, numbered only on one side.

The Bibliothèque Nationale at Paris possesses an imperfect copy, wanting the Approvaçãõ and Licença, leaves 90, 91, 110, 111, 158, 159, 222, 223, 234, 235, 286, 287, 310, 311, and the whole of the supplement. This book came from the Langlès sale, and cost 639 francs. The Bodleian copy, which is perfect, was bought in 1829 for 640 francs, according to Cotton. Of the Spanish translation, published at Manila in 1630 by Tomas Pinpin and Iacinto Magaurlua, a copy has been recently added to the Library of the British Museum. There is another copy of this in the Bodleian Library. The words contained in the supplement have been distributed in their proper places. A French edition, based on the imperfect copy in the Bibliothèque Nationale, was published in Paris in 1862-3 by the late M. Léon Pagès. The spelling of the Japanese words has been Frenchified, without the utility of the book being thereby increased to any important extent.

13. BODLEIAN LIBRARY.

(Pressmark, Jap. d. 5.)

ARTE DA LINGOA DE IA- | PAM COMPOSTA PELLO | Padre Ioão Rodriguez
Portuguez da Cõpa- | nhia de IESV diuidida em tres | LIVROS. | COM LICENÇA DO
ORDI- | NARIO, E SUPERIORES EM | Nangafãqui no Collegio de Iapão da | Companhia de
IESV | Anno. 1604. | [4to.]

Colophon:

COM LICENÇA DO ORDINARIO, | E SUPERIORES EM NANGASAQVI | no
Collegio de Iapam da Companhia | de IESV. Anno 1608. |

Title-page.

Licence to print, signed by Pasio, 1 p., approvaçam by Pero da Cruz; and permission to
print, signed O Bispo de Iapão, 1 p.

Proemio, 2 pp.

Algũas advertencias pera mayor intelligencia do que nesta Arte se trata, 4 pp.

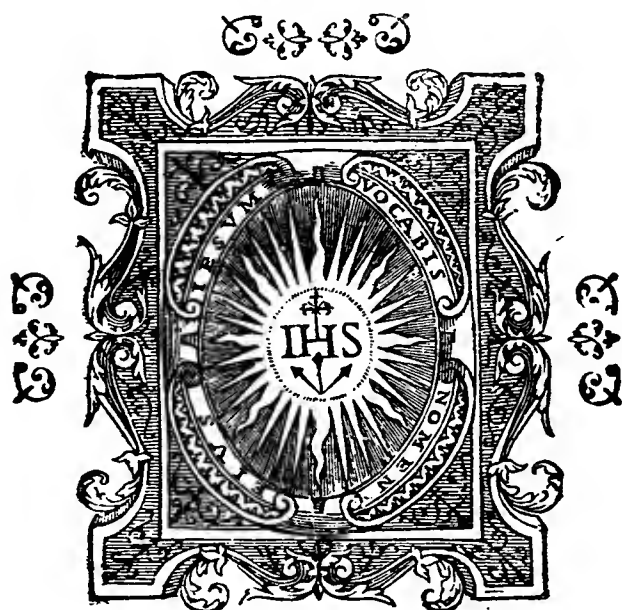
Grammar, 239 leaves numbered only on one side.

Table of contents, 2 pp.

ARTE DA LINGOA DE IA-
PAM COMPOSTA PELLO

Padre Ioão Rodriguez Portuguez da Cõpa-
nhia de IESV diuidida em tres

LIVROS.



COM LICENÇA DO ORDI-
NARIO, E SVPERIORES EM

Nangafaqui no Collegio de Iapão da

Companhia de IESV

Anno. 1604.



M A N V

IAE MIN

Luís de Cerqueira Japonense Episcopus

opere ad usum sui cleri ordinatum.



CON APPROBATIONE, ET FACULTATE

Mangafacuis

in Collegio Japonico

Anno Domini

Bought at Langlès' sale, for £31. 10s. in 1827. He purchased it in 1810. It had previously belonged to the Colleg. Paris. Soc. Jéfu. The Earl of Crawford possesses a copy of this work.

The Bibliothèque Nationale at Paris, (MS. department, N. F. Chinois 1069,) possesses a MS. copy of the abridgment, with a title-page, dated 1620, but having Licença, Aprovaçam and Licence to print, dated, respectively, 1 (for the first two) and 2 March, 1720, for the last. So it was probably intended to reprint the book. Antonio Ribeiro dos Sanctos in *Memorias de Litteratura Portugueza publicadas pela Academia Real das Sciencias de Lisboa* (tom. VIII. p. 143), states that a printed copy of this work exists at the Palace of the Necessidades at Lisbon (according to Innocencio da Silva, tom. IV., p. 29), and there is a copy in the Marsden Library at King's College, London.

** This copy is now at the Palace of the Ajuda.*

14. ROME.

British Museum
PRESSMARK C. 52-6.12

IN PRIVATE HANDS.

MANVALE | AD SACRAMENTA | ECCLESIAE MINISTRANDA | D. Ludouici Cerqueira Japonensis Episcopi | opera ad usum sui cleri ordinatum. | CVM APPROBATIONE, ET FACVLTATE. | Nangafaquij. | In Collegio Japonico Societatis IESV. | Anno Domini M.DCV. | [4to.]

In Roman and Italic type, on Japanese paper.

Approbationes (four in number, signed respectively Antonius Franciscus de Critana, Balthazar de Torres, Alvarez Dias and Petrus Crucius). 7

Facultas (dated Nangafaquij, 30 die Aprilis anni. 1605. Episcopus Japonensis).

Address to Ministers, 2 pp.

Calendarium Romanum, 12 pp.

Manuale, pp. 1 to 414.

Index, 4 pp.

Colophon:

NANGASAQVII. | In Collegio Japonico Societatis IESV. | Anno M.DCV. |

This copy is perfect as far as it goes, but wants the Japanese translations to which reference is frequently made in the text with the words "Haec in vulgarem sermonem translata habes post finem huius Manualis."

M. N. V. A. L. E.
D. S. A. C. R. A. T. I. E. N. T. A.
L. E. S. I. A. I. M. I. N. I. S. T. R. A. N. D. A.

*Andonici Conquerra Japonensis Episcopi
per se ad se impetiti et ordinatum.*



IN A. P. P. R. O. B. A. T. I. O. N. E. T. I. F. A. C. U. L. T. A. T. E.
N. O. N. I. G. N. O. S. Q. U. I.

In Collegio Japonico Societatis I. E. S. U.
anno Domini M. D. C. V.

Bought at Langley's sale, for £. 41. 10s. in 1827. He purchased it in 1816. It had previously belonged to the Colleg. Paris. Soc. Jetic. The Earl of Crawford purchased a copy of this work.

The Bibliothéque Nationale at Paris, (M^s. de Paris. n. 1. 1. Canon. 1769,) possesses a MS. copy of the abridgment, with a title page, dated 1620, but bearing *Laença, Aproxagum* and *Laença* to print, dated, respectively, 1 (for the first two) and 2 March, 1720, for the last. So it was probably intended to reprint the book. Antonio Ribeiro do Sancto, in *Memorias de Literatura Portugueza publicadas pela Academia Real das Sciencias de Lisboa* (Ann. VIII. p. 143), 1766, that a printed copy of this work exists at the Palace of the Neocadades at Lisboa (according to Innocencio da Silva, tom. IV., p. 16), and there is a copy in the Madden Library at King's College, London.

A copy is now at the Palace of the Neocadades

14. ROME.

IN PRIVATE HANDS.

MANVALE | AD SACRAMENTA | ECCLESIAE MINISTRANDA. D. *Laença*
Cerqueira Japonensis Episcopi | opera ad usum sui cleri ordinatum. | CVM APPROBATIONE, ET FACULTATE. | Nangafaquij. | In Collegio Japonico Societatis IESU. Anno Domini M.DCV. | [4to.]

In Roman and Italic type, on Japanese paper.

Approbationes (four in number, signed respectively Antonius Frãnciscus de Crutana Balthazar de Torres, Alvarez Dias and Petrus Crucius).

Facultas (dated Nangafaquij, 30 die Aprilis anni. 1605. Episcopus Japonensis).

Address to Ministers, 2 pp.

Calendarium Romanum, 12 pp.

Manuale, pp. 1 to 414.

Index, 4 pp.

Colophon:

NANGASAQVII. | In Collegio Japonico Societatis IESU. | Anno M.DCV. |

This copy is perfect as far as it goes, but wants the Japanese translations to which reference is frequently made in the text with the words "Haec in vulgarem sermonem translata habes post finem huius Manualis."

Index eorum, quæ in hoc manuali Sacramentorum continentur.

Kalendarium Romanum.

De Sacramento Baptismi.

Canones, & documēta administrationis Sacramēti Baptif.

Ritus baptizandi in genere.

Admonitio de Baptismo ex catechesi Romana.

Ritus baptizandi vnū masculū, siue infantem, siue adultum.

Forma admonitionis faciendae adulto iam iam baptizando.

Ritus baptizandi vnam fœminam siue infantem, siue adultā.

Ritus baptizandi plures siue infantes, siue adultos, siue masculi tantū sint, siue masculi simul, & fœminae.

Ritus baptizandi plures tātū fœminas, siue infātes, siue adultas.

Ritus baptizandi, si Baptismus ab Episcopo celebretur.

De Sacramento Confirmationis.

De Sacramento Pœnitentiae.

Canones, & documēta administrationis Sacramēti Pœniæ.

Admonitio ex catechesi Romana de Sacramēto Pœniæ.

Ritus administrandi Sacramentum Pœnitentiæ.

Forma admonitionis pœnitenti faciendae in ipsa confessione ad contritionem habendam.

Forma ordinaria absoluedi ab excōmunicatione maiori tam in foro sacramentari, quàm exteriori.

Forma absoluedi à m̄iori excōmunicatione, quādo absolutio fit soleñiter ante fores Ecclesiae in publica pœnitentia.

Forma absoluedi ab excommunicatione maiori.

Forma dispēnādi in irregularitate.

Forma absolutionis à suspensione.

Forma absoluedi ab interdicto.

De Sacramento Eucharistiae.

Canones, & documēta administrationis Sacramēti Eucharistiae.

Forma admonitionis ex catechesi Romana facienda pro tempore.

Alia admonitio breuior, quæ fieri potest à Sacerdote ad communicaturos.

Ritus ad administrandam Eucharistiam sanis.

Ritus deferendi, & administrandi viaticum Corporis Domini nostri IESU Christi infirmis.

Modus ministrandi viaticū infirmo, cū in eius domo ex licētia Ordinarij necesse est missam celebrari.

Modus, quo Sacerdotes Societatis IESV vtuntur in deferendo, & ministrando viaticū Corporis Christi suis religiosis.

De Sacramento Ordinis.

De Sacramento Matrimonij.

Canones & documēta administrationis Sacramēti Matrimonij.

Ritus celebrandi Sacramentum Matrimonij.

Admonitio de Matrimonio ex catechesi Romana.

Alia admonitio de perpetuitate, & indissolubilitate matrimonij facienda iam iam matrimonio iungendis.

Ritus nuptialis benedictionis cum fit extra Missam.

Ritus Missae nuptialis, & benedictionis in missa dandæ.

De Sacramento extremæ Vnctionis.

Canones, & documenta administrationis Sacramenti extremæ Vnctionis.

Ritus administrandi Sacramentum extremæ Vnctionis.

Admonitio de extrema Vnctione ex catechesi Romana.

Forma consolandi infirmū post sumptam extremā vnctionē.

Psalmi pœnitentiales cum litanij, quæ dicuntur in administratione extremæ Vnctionis.

De iuuandis, & Deo commendandis morientibus.

Obseruationes de hac re.

Ordo iuuandi morientes ex Ioanne Gerson.

Exhortatio facienda, cum animaduertitur aegrotū & si firmū in fide, non tamen explicitè credere, prout ex praecepto tenetur.

Alia exhortatio facienda, cū aegrotus agitur tentationibus fidei, aut in ea vacillare videtur.

Alia exhortatio ad excitandam spem in moriente praesertim cū desperatione tentatur.

Alia exhortatio ad excitandā in moriēte charitatē, & cōtritionē.

Ordo commendationis animae dū adhuc moratur in corpore.

Commendatio animae, vbi primū eggressus est è corpore.

De Officio Sepulturae.

Canones Ecclesiasticae sepulturae.

Officium sepulturae clerici, vel religiosi, quod etiā fit in sepultura solenni laicorum.

Officium ordinarium sepulturae laicorum.

Officium sepulturae paruulorum baptizatorum.

Ordo faciendi absolutionem.

Ordo recitādi respōforia finitis Missis priuatis supra corpus defuncti, vel locum sepulturae, locum paratum.

Ordo processionum generalium, quæ fiunt pro defunctis.

De reconciliatione Ecclesiae, vel coemiterij.

Canones de hac re.

Ordo reconciliandi Ecclesiam simul cum cœmiterio.

Ordo recōciliādi Ecclesiam sine cœmiterij reconciliatione.

Ordo reconciliandi cœmiterium per se sine Ecclesiae reconciliatione.

Alius ordo breuior reconciliandi Ecclesiam.

Alius ordo breuior reconciliandi cœmiterium.

Variae rerum benedictiones.

Ordo ad faciendam aquam benedictam.

Benedictio sacerdotalium indumentorum in genere.

Benedictio nouae crucis.

Benedictio agni paschalis.

Benedictio panis.
 Benedictio nouorum tructuum
 Benedictio ad quodcunq, comestibile.
 Benedictio candelarum
 Benedictio loci.
 Benedictio domus nouae
 Benedictio domus nouae breuior
 Benedictio nouae nauis
 Benedictio nouae nauis breuior.
 Benedictio retium.
 Benedictio ad quācūq; rem ad vſus hominū creatam. l factā.
 Benedictio terrae ſeminatae, ſeu plantatae
 Benedictio pro animalibus infirmantibus.
 Exorcifini ad expellēdos daemones de corporibus
 Canones, & documenta exorcifnorum.
 Forma exorcifnorum.
 Alia forma exorcifnorum.
 Exorcifmus contra imminentē, vel iam exortam tēpeſtatē.
 Exorcifmus domus à demonio vexatae.
 Benedictio agrorum, l, aquarum, vt ab eis animalia nociua expellantur
 Oratio faciēda à Sacerdotibus in viſitatione infirmi
 Alia oratio breuior faciēda in viſitatione infirmi.
 Ordo ad recipiendum proceſſionaliter Praelatum.
 Ordo ad viſitandas parochias.
 Modus ſe purificādi, cum plures miſſae eadē die celebrātur.
 Ordo dicēdi Miſſam ſiccam in mari, & fluminibus.
 Modus breuis baptizādi, quo ij, qui à ſede Apoſtolica priuilegiū habuerunt baptizādi ſine
 cōſuetis cōſuetis cōſuetis vti poterint, in caſu videlicet, l, caſibus in ipſo priuilegio conceſſis.

APPENDIX.

BESIDES the fourteen works above described, which are extant in European libraries, M. Léon Pagès, in that part of his *Bibliographie Japonaise* which is devoted to printed books, mentions several others of which up to the present I have been able to discover no existing copies. Such are his Nos. 57, 58 and 59, the *Exercitia Spiritualia* of S. Ignatius, the *Catechism of the Council of Trent*, and the *Vanidad del Mundo* of Father Estella, already mentioned on p. 28.

With regard to the last, I have given reasons for concluding that the *Contemptus Mundi* of 1596 is not Father Estella's, but that of Thomas à Kempis. I will now go through the remainder of his list.

"73. Opuscule du P. Pedro Gomez, sur l'Excellence du Martyre, imprimé en caractères japonais, à Amacusa, en 1598. Paez, lettre de 1598, Guerreiro, ann. de 1603."

The authority for this will be found in "Iaponica, Sinensia, Mogorana Leodii, Anno 1601," at p. 4 of a letter of P. Fr. Paez (Pasius): "P. V. Prouincialis opusculum quoddam conscripsit, & lingua caractereque Iaponico excusum, diulgavit, in quo quid, martyrium: quæ eius utilitas, & excellentia: quæ conditiones, quidque requirat: & maximè prepositum, affectioque, quæ tempore eiusmodi tempestatis habere conuenit tractatur, quod opus in Christianos paruum erexit eorum animos iuuitque plurimum."

"97. Belchior Nunes Barreto. *Traité des vertus et des vices*. (En langue japonaise) Nangasaki, 1604. 4°."

I have been unable to trace the origin of this entry. The author would appear to have passed only three months in Japan, as appears from his letter dated Cochin iij Idus Ianua. 1558.

"99. *Relação da morte que VI Christãos Japoes padeceram pela fe de Christo*, escripta e enviada a el Rey aos 20 de janeiro de 1604 (par D. Luis de Cerqueira év. du Japon). Impression chinoise d'un seul côté. 4o ff. 4°. Torre do Tombo. Voir Fig., 146o."

Figanière (*Bibliographia Historica Portugueza*, Lisboa, 1851) 's entry is as follows:—
"D. Luiz de Cerqueira, bispo do Japão, natural de Alirto. E. *Relação da morte que seis christãos Japões padeceram pela Fé de Christo*. *Escripta e enviada a Elrei aos 25 de janeiro de 1604*. É impressa em folhas coladas, segundo o uso das impressões da China, e não declara o nome do Impressor. Consta de quarenta paginas. 4. D'ella existe um exemplar no Archivio Nacional da Torre do Tombo."

The same statement is repeated almost word for word by Innocencio da Silva (Tom. V. p. 280, of his *Diccionario Bibliographico Portuguez*). It is probable that he copied from Figanière, without attempting to verify the description given by him.

The courteous director of the Torre do Tombo assured me that no printed book with such a title existed in the archives under his charge, nor was there any indication of it in the catalogue. But he showed me a *manuscript*, which bears the following title:—

"Relação da morte q̄ seis christãos Iappões pádeceraõ polla fee de Christo. Escrita E enuiada à elRei Nosso s̄ por dom Luis cerqueira Bispo de Iappão aos vinte E cinco de Jani de 1604." It is signed

" O B̄po de Jappaõ

de Nangassaqui quinze de Nouembro de mil e seis centos e quatro anos."

There are forty pages, of an ordinary quarto size, and if my memory serves me right, they are pasted (*coladas*) by the inner margin on to a backing, provided for the purpose of binding the separate sheets into a volume. The paper is probably Japanese, similar to that used for the books printed with Roman type at the Jesuit press, as well as for many of the original missionary reports. There seems hardly room to doubt that this MS. is what Figanière and others after him have described as a printed book.

"100 bis. Le même prélat a fait imprimer : Manuale casuum conscientiae, Japonice versum (typis editum in parochorum usum)."

The earliest authority for this which I have found is Sotvellus' edition of the Bibliotheca Scriptorum Societatis Jesu, 1676, p. 561, where it is said of Cerqueira, "Scripsit Manuale Casuum Conscientia, quod japonicè redditum, typis vulgatum est in usum Parochorum."

"116. Le livre de l'Imitation de J. C. (désigné alors sous le titre de Gersen), traduit et publié en japonais vers l'an 1609, par Jean Canaya, qui fut martyr."

There is no indication to show where this statement came from. Considering that a translation into Japanese had already been published in 1596, the need of a new version does not appear self-evident.

"139. Manuel du saint Rosaire, en japonais, imprimé en 1616. Minerve."

With the courteous assistance of the officials of the Minerva Library (Biblioteca Casanatense) at Rome, I have examined the catalogue of that collection, but failed to find any indication of this book. Perhaps it may have been in the possession of the convent of the Minerva. The library, which has long been a public institution, on being searched, yielded the "Confessionarium" and "Doctrina Christam," which form Nos. 8 and 11 of the preceding pages.

"139 bis. Sommaire de la Confrérie du saint Rosaire et ses indulgences, mis en japonais par les Pères dominicains. Probablement le même ouvrage. Une image fut dessinée d'après les idées du P. Navarrete: c'était Notre-Dame avec le divin Enfant entre ses bras. Elle et le divin Enfant répartissaient le saint Rosaire à des pontifes, cardinaux, rois, etc.—Pour bordure étaient les mystères du Rosaire, et au bas il était écrit que saint Dominique avait institué la confrérie du Rosaire.—L'image fut fondue, et on en tira des empreintes."

I have not been able to trace this entry. See Orfanel, 164 Also Aduarte. BR. II, p. 181, where he says attributed to padre Fr. Juan de Rueda in 1619.

"158. Le P. Navarro (Pedro Paulo) traduit en japonais l'ouvrage du P. Pietro Antonio Spinelli, *Thronus Dei, Maria Deipara*, publié à Naples, en 1613.—A Nagasaki, s. d. (av 1622).

"159. Le même Pere publia aussi en japonais une Apologie de la Foi contre les calomnies des gentils. A Nangasaki . s. d. (av. 1622)."

These entries are, perhaps, derived from Sotvellus, who says (p. 689), "Scripsit . . . Multos

libros in usum Japonum Christianorum. Item Apologiam Fidei Christianæ adversus calumnias Gentilium. Traduxit vero Iaponicè librum Petri Antonij Spinelli nostri, qui inscribitur Thronus Dei Maria Deipara." There is here no assertion that these works were ever printed. M. Pagès' "(av. 1622)" refers, of course, to the date of this missionary's martyrdom.

"168. Le P. Fr. Francesco Galve, dominicain, traduit en japonais trois vol. in-fol. espagnols: Les Fleurs des Saints et une Doctrine chrétienne (D'après Diego de S. Francesco qui les a vus) (av. 1623)."

The authority for this is apparently the Bibliotheca Franciscana of Fr. Juan de S. Antonio Tom. I., p. 388. "Franciscus Galve . . . Proditus enim à falso Christiano, foris fideli intus idolatra, in carcerem dejectus est, cum P. Hieronymo ab Angelis, Societatis Jesu, & aliis quinquaginta, & uno fidelibus, die 4. Decembris, anno 1623. ignis combustione in odorem suavitatis Deo oblatu est. Hic primus volumina tria in fol. Hispanicè conscripta *De Vitis Sanctorum*, sub titulo *Flos Sanctorum* in Japponicum sermonem transtulit. Pariter libellos alios: *De doctrina Christiana*. Ex oculato teste V. Fr. Didaco à S. Francisco in Relatione Martyrum Japponens. Manilæ impressa 1625." But whether these two works were ever printed, and if so, when and where, does not appear.

"257. Michael de Preces (le P.) écrivit un Arte japonais et des catéchismes en japonais et en tagale (avant 1639)."

This notice is perhaps derived from the Bibliotheca Franciscana of Fr. Juan de S. Antonio, Tom. II., f. 376. "In insulas Philippinas, opprobriis saciatus, reversus; ut etiam atramento Christi fidem prædicaret, Japponico, aliisque peregrinis idiomatibus, scripsit: *Artem, etiam Synarum characteribus. Catechismum Christianum, idiomate Japponico, & Tagalo*. Utroque opere passim utuntur Missionarii nostri.

Michael de Preces is apparently the missionary who is called Miguel Perez by Father Huerta (Estado geográfico, etc. p. 507). There is nothing to show that these works were ever printed, but even if they were, it must have been in the Philippines, and not in Japan.

To the foregoing should be added from Sotvellus (p. 188) "Emmanuel Barreto . . . Collegit, & edidit Latine *Flosculos de virtutibus, & vitiis, ex veteris, ac novi Testamenti, & Sanctorum Doctorum, & Philosophorum Floribus selectos ordine alphabetico Nangasachi typis Collegii Japonici Societatis Iesu 1610, in 4.*" I do not know of any existing copy.

Bartoli in the second volume of his history of the Society of Jesus in Japan (Rome, 1660) at p. 279, gives the following information as to the books printed by the Missionaries: "Poi un monte di libri, che già n'era pieno ogni cosa, per le stamperie dell' uno e l'altro carattere, e nostrale e Giapponese, aperte dalla Compagnia in Macao e in Nangasachi, con incomparabile giouamento, così a dar cognitione della Fede nostra a gl' idolatri, e convincere le lor Sette, come a mantenere e crescere la pietà ne' Fedeli: tali erano, i misterij della vita e passione di Christo, divisati in piu maniere; e de' pregi, e della divotione di Nostra Signora; e le vite de' Santi,*

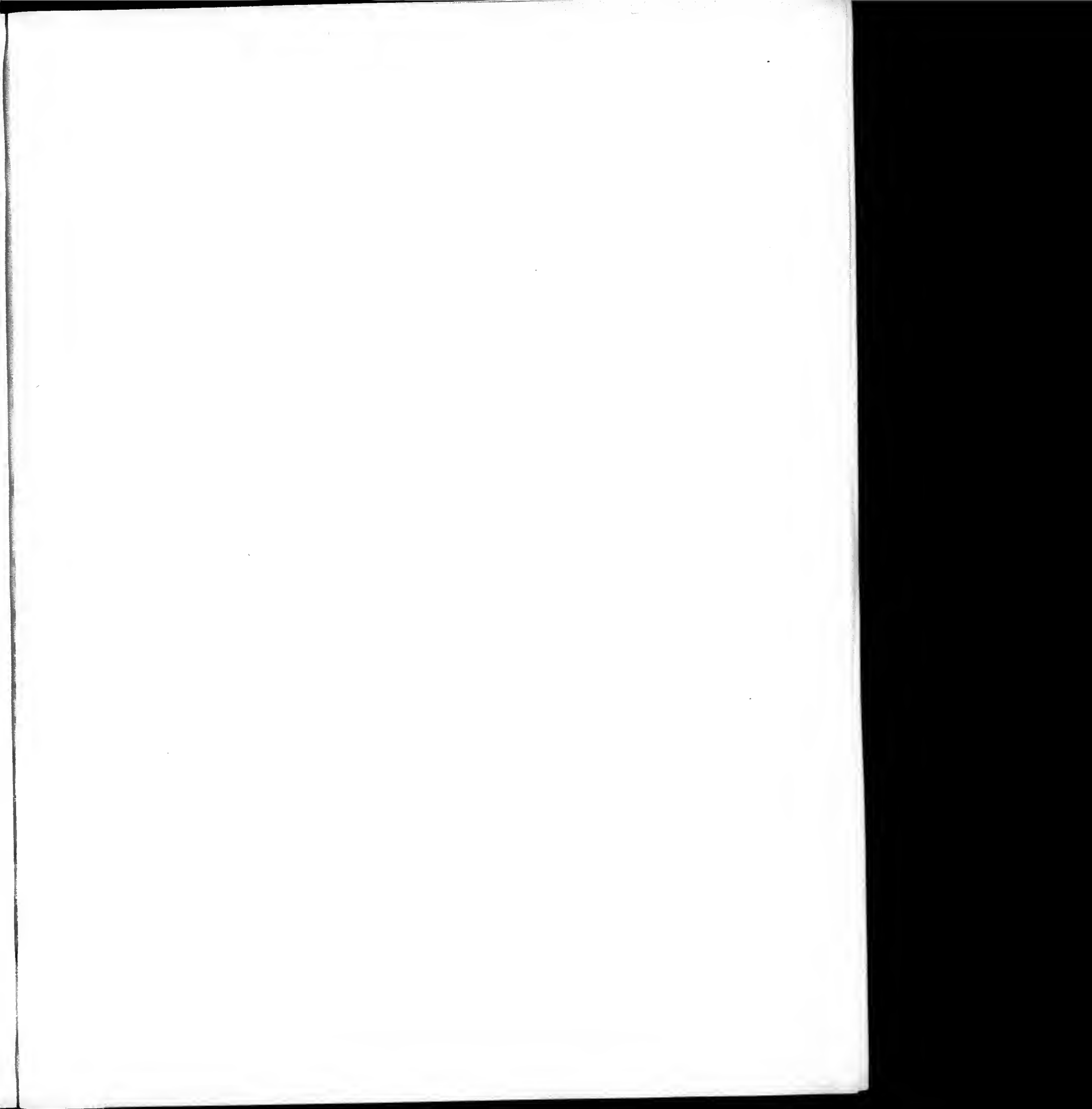
* No. 1 Sanctos, &c.

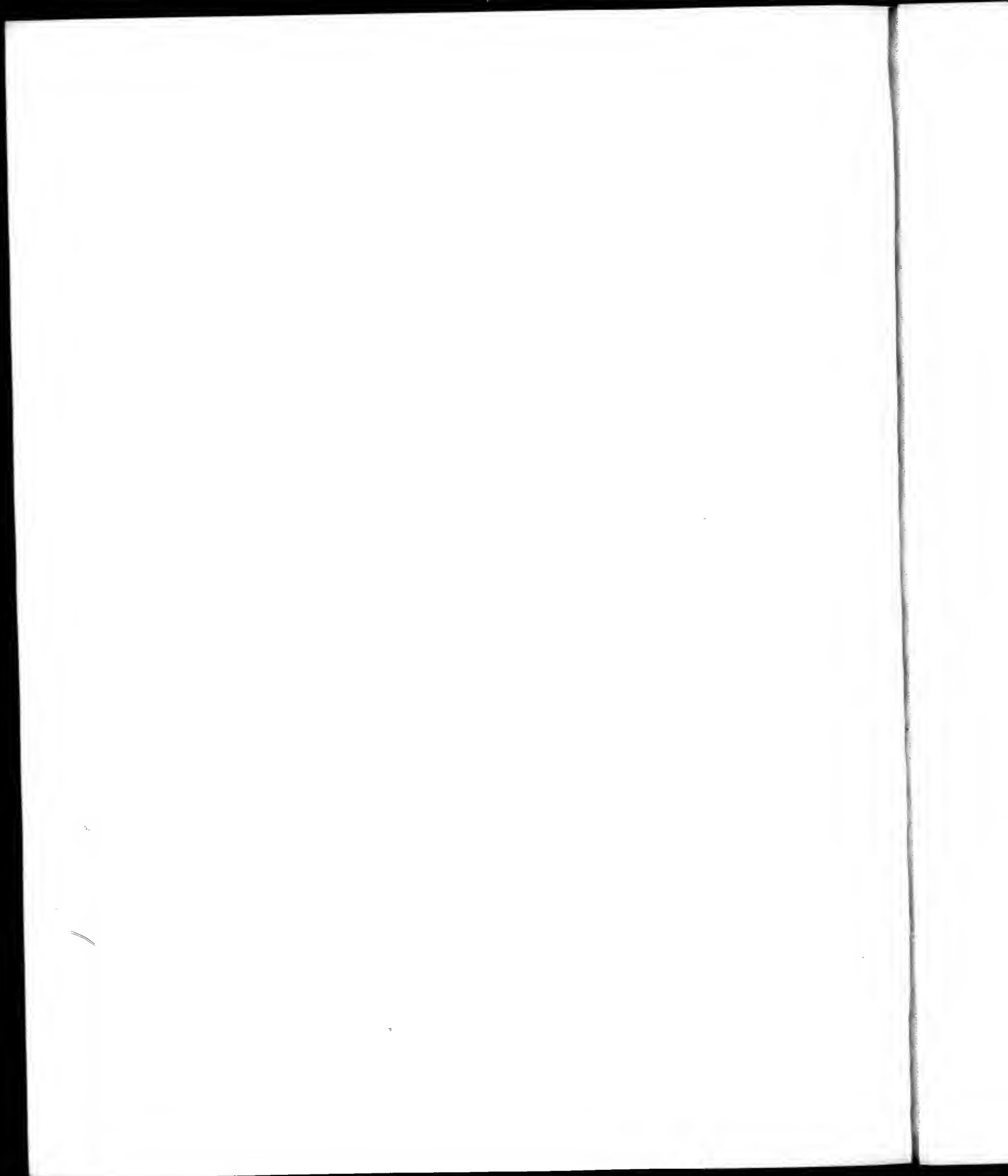
per ogni stato le sue; e le gloriose morti de' Martiri piu illustri, che leggendole non si puo dir quanto accendevano in desiderio d'imitarli: e un trattato dell' eccellenza del martirio, divisatovi quel ch' era saviamente rispondere a' Giudici, e da dirsi e fare sostenendo i tormenti e la morte: un altro della confessione:* e la storia dell' Ambasceria de' Giapponesi loro, inviata alla S. sede di Roma da' Re di Bungo, e d'Arima, e dal Signor d'Omura:† e il Calendario allo stile Romano, de' digiuni e le feste consuete guardarsi: e il Gersone, cioè i quattro libri dell' imitatione di Christo,‡ ristampati piu volte, e il Catechismo, e'l Simbolo del Granata, una parte§; e la Guida de' peccatori pur sua,|| e lo Stella della vanità del Mondo, e altre simili opere di valent' huomini, trasportate da altre lingue nella propria Giapponese, e diverse meditationi, oltre agli Esercitiij Spirituali di S. Ignatio, e la sua medesima vita: e finalmente, per quanto io ne truovo, l'ultimo di pochi anni indietro su la vita dell' Apostolo di que' Regni, e primo fondatore di quella Christianità, S. Francesco Saverio."

* No. 8 Salvator Mundi, &c.
 ‡ No. 6 Contemptus Mundi.
 || No. 10 Guia do Pecador.

† Published at Macao.
 § No. 3 Fides &c.

END.





大正十五年十二月二日印刷
大正十五年十二月五日發行

定價四圓

日本耶蘇會刊書志



版權所有

編者

明治文化研究會
代表者 吉野作造

發行者

東京橋本區尾張町二丁目
福永文之助

印刷者

東京橋本區龜山町五番地
渡邊吉郎

發兌

東京橋本區
振替東京五五三

警醒社書店

Nal
+ Sa 83

v. 1

Nal
+ Sa 83

Satow, E.M.

AUTHOR

v. 1

The Jesuit mission press in Japan.

TITLE

DATE DUE

BORROWER'S NAME

~~AUG 30 1981~~

~~HISEC KANE KA / B~~

OCT 31 1980

213 SML 89 8 80

~~Borden~~

~~Library~~

11/6/80 Preservation

「日本耶蘇會刊行書志」解說

MISSIONS

Nal
+S283
PT. 2

目次

日本耶蘇會刊行書解題

村上直次郎 (一)

南蠻文學研究の源泉

新村出 (五)

サトウの「日本耶蘇會刊行書志」に就いて

石田幹之助 (八)

サトウ先生著述目録

池田榮三造 (四)
吉野作造

N61
+ 28°
PTR

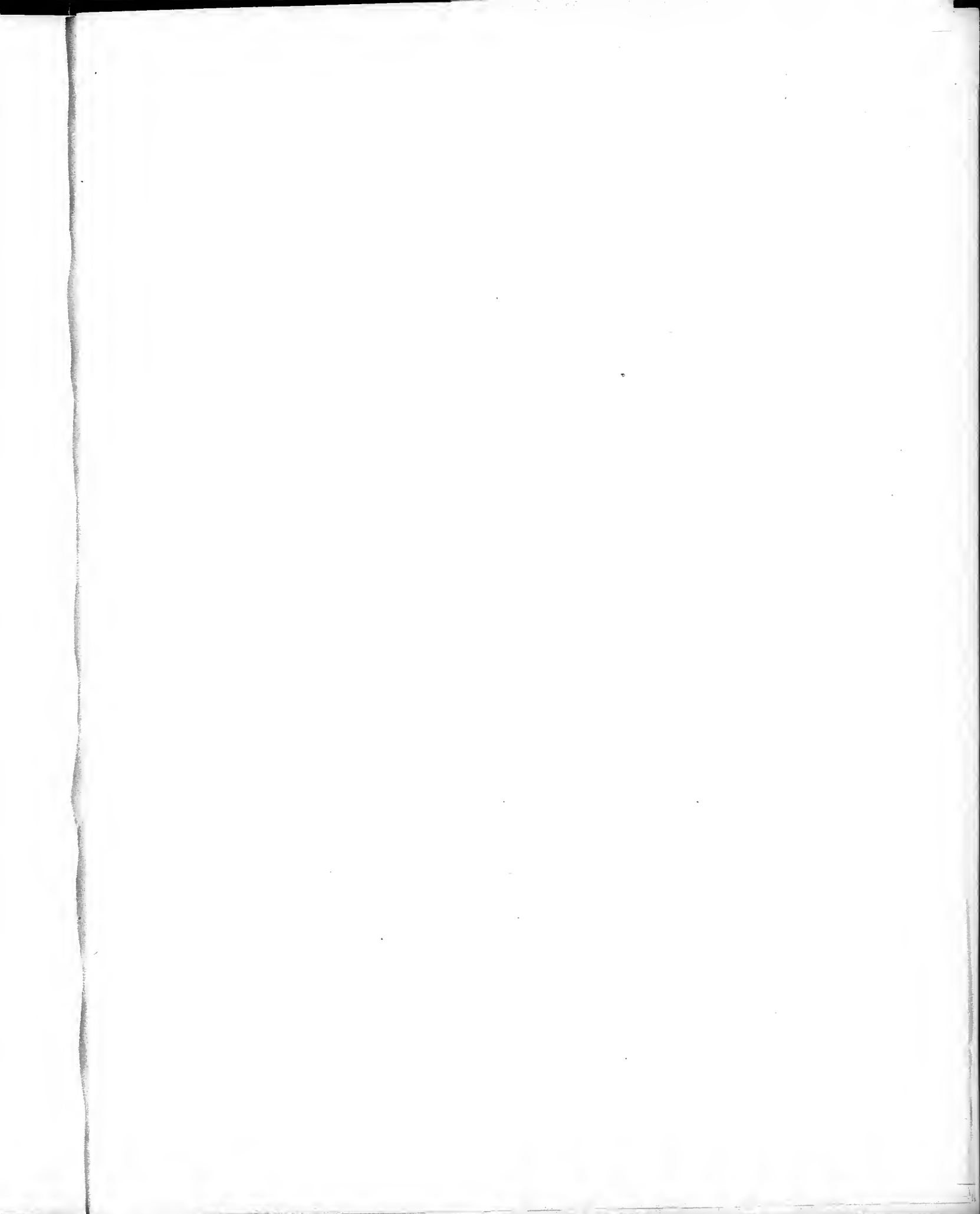
日本耶蘇會刊行書解題

村上直次郎

耶蘇會の宣教師が我國に渡來して基督教を傳へたのは、鹿兒島の僧アンセイ Ansei が天文十六年（一五四七年）マラツカに渡り、バードレ・フランシスコ・ザビエルに就いて教を受け、其勧めに従ひ、印度ゴア市のサンタ・フェーのコレジヨに入學してキリシタンとなり、ザビエル等を案内して天文十八年七月鹿兒島に歸つた以來の事であるが、布教の第一義は宗教書類の翻譯で、ザビエルは一五四八年一月即ち天文十六年十二月コチンからローマの耶蘇會本部に贈つた書翰に、アンセイは日本文が上手であるから、完全にポルトガル語を學んだ上、教義問答、基督一代記等の翻譯をさせるであらうと述べ、又一五五一年七月即ち天文二十年六月山口から出した書翰には、鹿兒島滞在中に基督一代記を翻譯させ、「我等の文字」で認め、平戸に移つて説教をするに當り右の「半日本」即ちローマ字綴日本語の書を用ひたと云つてゐる。

耶蘇會宣教師中最も早く日本語に熟達したのはザビエルと共に渡來し、山口に到るまで常に隨行したイルマン・ジョアン・フェルナンデズであつた。同人はケレド、バートル・ノステル、アベ・マリヤ等の釋義、一年の各日曜日の説教等を日本語に譯して所持してゐたが、永祿七年（一五六四年）平戸領度島の會堂が火災に罹つた時皆焼失したこと、又良い日本語の文法書が無い爲め、宣教師は從來語學修業上大に困難を感じたので、イルマン・ジョアン其頃少しく困暇を得て編纂に従事し、六七ヶ月を費して、ラテン語の文法書に倣つて動詞變化、文章構成法其他の規則を載せたものを完成し、尙アルファベット順に排列した葡和、和葡語彙を附録したが、一五六四年十月三日附、平戸發のバードレ・ルイス・フロイスの書翰に出てゐる。

此の如き貴重な翻譯書類が、忽ち烏有に歸する如き變災も度々起り、又天正八年にバードレ二十人、イルマン三十人、内日



南蠻文學研究の源泉

新村 出

近年に至つて日本吉利支丹文献の蒐集編輯刊行研究などが盛になつて來たのは、その淵源はサトゥ氏の日本耶蘇會刊行書志に出でゐることは今更いふまでもない。然もこの書が元來私版書であつたため、夙に稀觀書に屬してゐて、容易に手に入らなかつたものが、今度篤志家の努力によつて複製せられ非常な廉價を以て發賣せられるやうになつたのは、斯道の人々の大なる歡喜である。私の如きも後馳せに明治四十一年（一九〇八年及び九年）に牛津と倫敦と巴里との三ヶ所に於て、次に大正十年（一九二一年）には再び牛津と倫敦とに於ての外、ライデンに於て、専らサトゥ氏の書志によつて著録の古版本を訪書して謄寫本抄録また撮影をいたし、歸朝後はそれによつて紹介や翻譯や出版を試みたことは一々こゝに擧げる要はない。大正十年には東京大學の植松安氏に勸めて倫敦の平家および伊曾保の物語の撮影と羅馬の諸文庫に於ける吉利支丹版の撮影とを了する

ことが出來たのも、私たちがサトゥ氏の先蹤に隨つたものに外ならない。一高の龜井高孝氏はそれによつて平家の翻譯に從事せられて本年三月以降の藝文の誌上に續載せられ、東洋文庫よりは橋本進吉氏の校勘されたドチリナ・キリシタンの出版があらはれんとしてゐる。つゞいて東北大の村岡教授も渡歐中に牛津の基督模倣の羅馬字版や巴里の罪人勸善鈔の國字版本等を抄録して歸られ、精緻な考證を悉くされ、近ごろ吉利支丹文學抄と題する此種の文献考證中に於ける我國空前の業績をあらはされた。いづれもサトゥ氏の書志に負うてゐることは、それぞれ認められてゐる通りである。名古屋醫科大學の太田教授（木下柰太郎氏）が佛國及び西葡兩國に於ける訪書記等も既にしばしば世に出でゐる所で私の擧げるを要せざる所である。

サトゥ氏の書志の複製本には日本亞細亞協會報告第二十七卷（明治三十三年、西紀一八九九年）所載の補遺の抄出にまで及ん

い寶永五年に、屋久島に渡來して捕へられ、長崎を經由して江戸に護送された、バードレ・シドチがキリシタン屋敷で訊問を受けた時、不十分ながら日本語で應答して、新井白石を驚かせ、西洋紀聞、采覽異言を著はして蘭學の端緒を開くに至らせたのも、同バードレがローマ出發前から耶蘇會刊行のローマ字本を用ひて獨學した結果であつて、同人は來朝の節もサントスの御作業と和葡辭書とを携帶してゐたのである。

サー・アーネスト・サトウ氏が疾く耶蘇會の此事業に着目し、苦心探訪の結果本書を公にせられた功は實に没すべからず、我國に存してゐたローマ字及び日本文字の耶蘇會刊行書が續々發見せらるゝに至つたのも、全く本書が出た爲めである。

予が歐洲留學中明治三十五年七月リスボン市に立寄つた時、一夜國立圖書館長の私宅を訪問し、一五九二年天草のコレジョ刊行のローマ字本ドチリナを見て、新發見の愉快を感じたが、同書は轉々して、今東洋文庫の藏書となつてゐる。

當時同書の卷首に、サントスの御作業中、サン・イグナシヨの御作業七枚と、ラテン文數枚及び白紙七枚、卷末に白紙八枚とサン・フランシスコの御作業、サン・イグナシヨの御作業、サンタ・フェブロニヤの御作業、サンチャゴのマルチル、サンタ・ユーゼニヤの御作業、合せて五枚とラテン文數枚あつて、

右反故は表紙の心に用ひたものと思はれたが、今は無く、新しい表紙が附いてゐる。

本書は當初印刷の部數が少かつたので、今は誠に得難い珍書となつてゐるが、今回警醒社書店で之を再版せられたのは、近來勃興して來たキリシタン研究を更に促進するものとして、我學界の爲め最も歡迎する所である。

要するにサトウ氏の書志が後進の徒を刺戟した如く、今度出る複製本が更にこの側の知識を普及して日本吉利支丹文學の蒐集なり保存なり研究なり利用なりに資することが出来るのはまことによるこばしいことであるので一言感想を録して蛇足を加へた。

宿縁あつてかサトウ氏の舊藏本であつた日本吉利支丹教父の年々の報告書が百有餘冊蘭國書肆ネイホフから京都大學に購入されたのは十年前であつた。私も大正十年倫敦の古本屋で氏のエクスリプスのはつてあるヴァレニウスの日蓮志を買つて珍重してゐる。以前たび／＼林若樹氏のお宅で薩道氏の書一幅を見たことがあるが、實に立派なものである。近ごろ或るところで氏が勝海舟にあつた日本書の手紙を見たが、この方はそんな出来ではなかつた。また私の亡養父が將軍慶喜公に扈從して大阪城かゝるたとき、英國公使パークスの通譯としてサトウ氏を見たさうであるが、そのをり城中の壁間に懸けてあつた三十六歌仙の歌をよんでパークスに説明してゐた父が私に語つたことを記憶する。さういふ風に早くから日本の語學や文學に達し、日本の舊事に通じてゐた同氏の業績は明治以降夥しくあるがいつかはそれらの著述書目をも編輯する篤志家があらはれるにちがひない。日蓮關係史も有用であるが、これは譯本もある

程だが、一八八八年(明治二十一年)に出た私版本の日本耶蘇會刊行書志が約四十年後はじめて公刊されるやうになつたのも誠に有難い機縁である。況んや大正十二年九月の東京震災にも林氏の本は申すに及ばず、内野氏の太平記抜書も、水戸家の小梅のキリシタン物を納めてあつた御庫も、無事であつたのである。林氏は震後あの本を暫く郊外の安全地帯に移されたといふことであるが、内野氏の住宅は日本橋區から山の手に轉宅された後であつたので無難であつたさうである。水戸家のキリシタン物が危いところで災を免れたのは奇蹟のやうに思はれる。三百年間の迫害と苛責は大正の昌代にあうて神の加護によつて報いられたのであらう。

〔増補〕拙題は初め日本耶蘇會刊行書志とせしを反響本年七月號の編者之を改題せること同號六八頁に註せるが如し。ひですの經のこと同月號の書志第四冊岡本良知氏の文に明かなり。一九〇七年の伯林古書肆の目録に出でしといへるが、同年(明治四十年)には予伯林に留學したりしものをど、いと遺憾なり。珠冠のマヌアルと題せる書のこと村岡石田橋本諸氏の考説あり又松崎氏の異論あるを知る。今姑く修業書とせり、便宜に従ふのみ。(大正十五年九月六日)

でゐるか否かを知らぬ。該補遺には太平記抜書の紹介と水戸の徳川侯爵家のドチリナ・キリシタンの全文とが掲載せられてゐるが、後者は明年大阪毎日新聞社より發行の吉利支丹叢書中に收められて複製される筈で、その考證は、未だ世にこそあらはれないが、東京大學史料編纂官の岩橋小彌太氏が古く手をつくされてゐたのを知つてゐる。太平記抜書は舊友内野五郎三氏の有に屬し、東北大學の山田孝雄氏が古く藝文に於てその解題を誌されたところである。その後東京の林若吉氏がコンテムツス・ムンデ即ち基督模倣の國字本然も京都版を手に入れられて、その一部分を複製して世に頒たれたのは人の知るところであるがこの書物こそはサトウ氏の目に觸れなかつた所のもので、けだし世界の珍寶であらう。

古くブチジャン師から長崎大浦の天主堂に寄贈されてあつた慶長十二年長崎版の修業書の如きも世にあらはれるやうになり、慶長十年長崎版の祕蹟書が慶長十五年版の聖教精華や慶長五年版のドチリナ羅馬字本と前後して東洋文庫に入るやうになつた。これは同文庫の石田幹之助氏の力によるもので、それには同文庫の上田白鳥兩博士も大に意をつくされ、白鳥博士は大正十一年に一六三〇年マニラ版の日西辭典すなはち一六〇八年長崎版の日葡辭典の西譯本を英國に得て同文庫に持ち歸られた

やうなことがある。尤もこれは日本耶蘇會刊行本ではなく、フランスシスコ組合の出版であるけれども、長崎版の原本が日本にないかぎり不完全なバジエス佛譯本の缺點を補うてあまりある得物といはなければならぬ。因みにいふが、メキシコ版の日本本文典は京都大學に、また羅馬版の日本本文典辭典懺悔録は我國に少くとも二三部存するけれども、日本吉利支丹版に比すれば價値は下る。

最近刊行の吉利支丹文學抄に見えた村岡氏の報告によれば、所藏者不明の慶長十六年(一六一一)ヒデスの經といふ長崎の後藤登明の出版にかゝる國字本があらはれたといふ。この最近の發見を除くときは、サトウ氏が正續二編の書志に著録せられた十六部の日本刊行書の外に、四部を加へて、總計二十部になるわけである。原本が存するが如くしてその翻刻本のみが残れる二種のことゝ、前記の新發見本のことゝは別とし、以上二十部のうち五部だけが日本に見存するわけで、そのうち一部だけが日本に残存したもの、他の四部は明治大正期に佚存本を海外から回收したものである。向後日本の内外から漸次新發見やら回收やらがあれかしと念願して止まない。往年芥川氏のレゲンタ・オレアの鳥有本の如きが時にあらはれるのも退屈まぎれに一興となるであらう。

82, pp. 252-259)といふやうな論文を發表してをられますが、當時は日本に於ける活字版印刷の術は慶長の初年に朝鮮から傳はつたものご考へられてゐたのでありました。然るに其後これより數年前から既に耶蘇會士の手に依つて我が國の一角に活字版印刷が行はれてをり、その記念物である書物の數部が歐洲各地の由緒ある文庫などに保存せられてゐることを發見せられ、暇を得てそれらの古籍を一々實物に就いて検討され、正確にその書志學的記載を試み、或種の書に就いてはその内容の一部分をも抄出せられたのが即ち「日本耶蘇會刊行書志」正編なのであります。大形四ツ折版一冊、その Collection を示せば 三.三. (そのうら Preface, pp. v-vi); Contents, p. 1 (n. ch.); 2 plates; text, pp. 1-50, 11 plates; Appendix, pp. 51-54, 21 ぶらに なります。圖版は最後のものが玻璃版である外、他は全部寫眞石版で、多く紙の地色に擬してネーブルス・イエロウに似た淡卵色のバックをつけてあります。この書のうちに著録解題されました書物を表に見ますと左のやうになります。(* 印を附したものはそのタイトルページ其他の圖版あるもの、* の數は圖版の數を示します)。

(1)「サントスの御作業のうち抜書」。卷第一、二。二冊。一五九一年(天正十九年)、加津佐刊。オックスフォード、ボド

レイ文庫藏。孤本。*

(2)「口譯平家物語」。一五九二年(文祿元年)、天草刊。伊曾保のフアブラス。一五九三年(文祿二年)、天草刊。金句集。同年同處刊。以上合綴一冊。大英博物館藏。孤本。*(東洋文庫にロートグラフ本を備ふ)。

(3)「信心錄」。一五九二年(文祿元年)、天草刊。一冊。ライデン大學圖書館藏。孤本。*

(4)アルプーレズ「拉丁文典提要」三卷。一五九四年(文祿三年)、天草刊。一冊。ローマ、アンヂェリカ文庫藏。孤本。(ロートグラフ本、東洋文庫に存す)。

(5)「拉・葡・日對譯辭典」。一五九五年(文祿四年)、天草刊。一冊。オックスフォード、ボドレイ文庫、巴里、佛國學士院文庫、ライデン大學圖書館所藏。*(一八七〇年明治三年、羅馬刊の再版本あり)。

(6)「コンテントゥス・ムンディ全部」。一五六九年(慶長元年)、天草(?)刊。一冊。オックスフォード、ボドレイ文庫、ミラノ、アムプロジオ文庫藏。*

(7)「落葉集」。一五九八年(慶長三年)、長崎(?)刊。一冊。大英博物館藏。(サトゥ卿日本所獲本)。外にライデン大學圖書館並にクロウフォード伯爵家に各一本を傳ふ。

サトウ卿の『日本耶蘇會刊行書志』に就いて

石田幹之助

八

今度吉野博士其他の御盡力でサトウ卿の「日本耶蘇會刊行書志」の覆刻が上梓されることになつたさうですが、誠に結構なことであります。それに就いて諸名家のサトウ卿に關する考説を集めたものを附刊せられるさうであります。これも大へん結構なことであります。所がわたくしにもその中に入れる爲何か一篇を書けといふ御註文ですが、これは少々わたくしの柄ないことで一應は御断りを致しました。然し、そんなら「耶蘇會刊行書志」の紹介でもいゝから書けといふ木村毅君の嚴命に已むを得ず、以下少しく同書の内容の一斑を御傳へすることゝ致します。勿論専門大家の一祭を博せんとするものではありません。

「日本耶蘇會刊行書志」(The Jesuit Mission Press in Japan 1591-1610 by Ernest Mason Satow) はまた卿が Sir になられる前一八八八年(明治二十一年)に知人の間に頒たれる目的で百部を限り附

印せられた私版本で、日本に於ける文祿慶長前後の耶蘇教史、特に耶蘇會の活動に關する史實を調べる人々には無くてならぬ参考書であり、別しては當時の刊書史、殊に所謂切支丹版なるものを研究される方々には是非共案頭になければならぬ書物であります。その續篇(Transactions of the Asiatic Society of Japan, Vol. XXVII, Pt. 2, 1900)の方は少しも珍しいことはありませんが、正編の方は今では稀觀書に屬してをり、本邦にも東京帝大(ライオン文庫本)・京都帝大・長崎圖書館・東洋文庫等の藏本の外個人に幾人かの所藏者があるだけだらうと存じます。サトウ卿はこの書を著はされる數年前から日本に於ける印刷の歴史、乃至書籍刊行の歴史を研究してをられ、現に“On the Early History of Printing in Japan”(Transactions of the Asiatic Society of Japan, Vol. X, Pt. 2, pp. 48-83)とか、“Further Notes on movable types in Korea and Early Japanese Printed Books”(Ibid., Vol. X, Pt. 2, 18

本を基としたことゝて不満足な點がある。ことに綴字法を

一冊。羅馬、某々家藏。(サトウ卿その名を明示せず、單に In private hands と記してあるだけで詳しいことは分りません)。又一本大英博物館藏。數年前英京の書肆 Quitch の古書目録にこの書一部を擧げ、之に註して「歐洲に存するもの三、四部を出でじ」とありましたが、これ亦その所藏家を明記してありません。右の一本は今東洋文庫の藏に歸してをりますが、この本は處々に損傷があつて文の讀めない處のあるのは遺憾であります。(序に申します、サトウ卿に據りますと「屢々本文中に *mis* してある日本譯の部を缺く」とありますが、愚案に據ればこれはさうであるまいと思ひます。即ちこれで完全なので日本譯の部は別にならぬものと思ひます。といふのはこの日本譯は實は本文中に拉丁文や葡萄牙文に交つて存してゐるのでそれを卿は氣づかれずに別に宛められた結果ではないかと思ひます。前記クナトリツチの目録に「日本譯の部は歐洲に存せず、恐らくは日本より送られざりしなるべし」と附言してありますが、これがサトウ卿の所記に基いた記載かどうかは分りませんが、これが鄙見に従へばこれも誤解かと思ひます。*)

以上が本書に解題せられてをります書物の全部であります。が、この書志の刊行に依つて我が學界は全く新たな研究の資料

と境地を示されたのであります。今でこそ、この書などが一つの動力となつて我が切支丹の研究、特に所謂切支丹文學の研究が大いに興り、右に列記しました書物のうち或物などは、サトウ卿の解題以上に詳しい紹介が試みられ、その著者譯者などの傳記・著述などに就いても更に立入つた調べが行はれ、又その本文のかなり多くの部分が抄出されて版に附せられるといふやうな氣運になつて來ましたが、この書の出版當時は全くこれらの書の存在そのことすらが、少數の専門家を除いては既に空谷の梵音として聞かれたのであります。(以上の中で其後に一層詳しく解題紹介された書には「平家物語」、「伊曾保物語」、「金句集」、「ぎや・ぎ・べかざる」、「落葉集」、「サントスの御作業」、「コンテントス・ムンデイ」などを數へることが出來ますが、これらは主として新村博士、近くは村岡典嗣氏・龜井高孝氏などの力に依ることあります。〔南蠻記〕、「南蠻廣記」、「吉利支丹文學抄」、「藝文」大正十五年など参照)。

然し日本に於いて當時耶蘇會の手で刊行された書物はサトウ卿の記載せられた右の十四種に盡きるわけではありません。既に明治以前に(一七八九年「安政六年」バヂェス師に依つてその「日本書志」のうちに著録されてゐる切支丹文献のうちにも、右の十四種以外のものがちよいと見えてゐるのであります。

- (8)「サルブートル・ムンディ」。同年同地(?)刊。一冊。羅馬、カサナテンセ文庫(一にミネルヴ文庫といふ)所藏。孤本。(ロートグラフ本、東大・京大・東洋文庫に在り)。
- (9)「ごちりいな・きりしたん」。刊年刊地不詳「一五九二年?天草?」。一冊。羅馬バルベリニ圖書館藏。孤本。(ロートグラフ本は東大・京大・東洋文庫に藏せらる)。
- (10)「ぎや・ぎ・べかごる」。一五九九年(慶長四年)、長崎(?)刊。二冊。大英博物館藏。孤本。*** (村岡典嗣氏鈔本一部を有せらる、筈)。
- (11)「ごちりいな・きりしたん」。一六〇〇年(慶長五年)、長崎刊。一冊。羅馬、カサナテンセ文庫藏。孤本。(東大・京大・東洋文庫にロートグラフ本あり)。
- (12)日本耶穌會編「日葡辭典」。一六〇三年(慶長八年)、長崎刊。一冊。オックスフォード、ポドレイ文庫藏。巴里、國民圖書館藏本は東洋學者ラングレスの舊藏本であるが不完全。一六三〇年マニラでこの書の葡語を西班牙語に譯し、補遺の部を本文に組み込んだ者が出てゐる。又一八六二乃至六八年にバヂェス師が巴里で出版した片假名入りの日佛辭典は本書の葡語を佛譯したものであるが、不完全な巴里本を基としたことゝて不満足な點がある。ここに綴字法を

佛蘭西流に直したことはさして役にもたぬに無益な變改を行つたとして一部に非難もある。* (新村博士及び東洋文庫ロートグラフ本を藏す)。

- (13)ロドリゲズ「日本文典」。一六〇四年(慶長九年)、長崎刊。但しこの出版の免許は一六〇八年となつてゐますが、これは更に研究を要する所と思ひます。オックスフォード、ポドレイ文庫藏。(これはラングレスの舊藏本であるが氏は之を巴里の耶穌會學林より得たといふ)。外にクロウフォード伯が一本を藏し、又リスボンの Palace of Necessidadesの文庫及び倫敦なる King's Collegeのマースデン文庫が各一部を有するとサトゥ卿は記してゐますが、更に寫本が一部リスボンの西郊アヂューダの舊王城文庫に存することが近頃獨逸のフォーレッツ氏に依つて紹介されてゐます。
- (14)「サカラメンタ提要」。一六〇五年(慶長十年)、長崎刊。

「民族」一ノ二、拙稿參看)。サトゥ卿の追記に據るに、ネセシダの刊本鈔本各一部を藏するを見えます。(因にこの書の節略本のこと)は今申しません。新村博士の「メキシコ舊版の日本文典」——オヤングレーンの日本語法論を紹介されたもの、「南疊記」及び「南疊廣記」に收めてあります——を御覽下さ

い)。(新村博士及び東洋文庫ロートグラフ本を有す)。

七巻第二冊に載せられた「こんてむつす・むんぢ」が発見され、前獨逸の一書肆の書目記に記載された。

前獨逸の一書肆の書目記に記載された。

さういふやうな次第で益々佚書の再び現はれてくるものが増して参りました。これらはそれ／＼新村博士・山田孝雄氏・林若吉氏・姉崎博士等に依つて紹介せられ、又岡本氏や橋本進吉氏などもその或るものに就いて近く詳細な解題なり研究なりを發表せられるさうでありまして、斯界のため誠に慶祝に堪へない次第であります。——以上は甚だとりごめのない記事であります。

十四年五月號、「民族」第一卷第一號に寄せた拙稿、及び近く大阪毎日新聞社から刊行される「吉利支丹叢書」などを御覽願ひ度いと思ひます。

大正一五、六、二〇稿、同、七、二〇補訂。

追記。

右に言及しました「ひですの經」に關する岡本君の紹介は二枚のファクシミールを添へて「書誌」第四冊に掲出されました。又橋本氏の研究は東洋文庫より出版される文祿元年版ローマ字本「ドナリイナ・キリシタン」の玻璃版複製に伴つて公にされる筈で、本年の末には「文祿元年天草版吉利支丹教義」と題して世に出ることゝ思ひます。最後に明治初年に出版された切支丹書に就いてはなほ「新舊時代」二年第七冊に出た渡邊庫輔君の「明治初年の切支丹書二三」と「藝文」三年第九號所掲上田敏博士の記事、第六年第十一號所載伊藤小三郎氏の記事とを參看せられ度い。

右に言及しました「ひですの經」に關する岡本君の紹介は二枚のファクシミールを添へて「書誌」第四冊に掲出されました。又橋本氏の研究は東洋文庫より出版される文祿元年版ローマ字本「ドナリイナ・キリシタン」の玻璃版複製に伴つて公にされる筈で、本年の末には「文祿元年天草版吉利支丹教義」と題して世に出ることゝ思ひます。最後に明治初年に出版された切支丹書に就いてはなほ「新舊時代」二年第七冊に出た渡邊庫輔君の「明治初年の切支丹書二三」と「藝文」三年第九號所掲上田敏博士の記事、第六年第十一號所載伊藤小三郎氏の記事とを參看せられ度い。

大正一五、一〇、二三。

この種の書物が存してゐたことでもありませんし（新村博士、「吉利支丹文學斷片」）、「南蠻更紗」所收「參考」、又明治二年の頃長崎・横濱等で石印に附した覆刊又は新編（？）の同種の書もあるものでありまして、これらに就いては村岡氏の書、永山時英氏の「對外史料寶鑑」第一集、新村博士の南蠻關係の書物兩三種、京都大學の考古學報告第七冊、姉崎博士の近業中切支丹迫害に關するもの（二種）、太田正雄博士の「ぼるつがる記」（「思想」天正

す。たゞその記述に明確を缺く箇所がないので、之を更に批評的に追補・訂正したものが即ちサトウ卿の「書志」の Appendix 細字四頁に外ならぬものであります。これはバ師の挙げました書物のうち、その名のみ傳はつていま傳本の存在を詳にしないものなどに對して詳細な按語を加へ、又バ師所説の典據を附加したりなどして、原書の記載を修訂増補した所が少くありません。即ちバ師が有りと記したもので今佚したらしいもの、バ師が刊本と考へたもので實は鈔寫に係るもの、バ師の全く知らなかつたもので古書に據つて新に著録したものの等がいくらかづゝあるのであります。

然しともかくサトウ卿がこの「書志」を編まれる時に自ら書を撫し、親しくその頁を繰られた實存のものは右の十四種より外になかつたのであります。所が其後暫くにして卿は自ら「太平記拔書」(慶長の末、長崎?刊、邦字本)と水戸侯の所藏に係る別本「ドチリイナ・キリシタン」(羅馬字本、一六〇〇年)慶長五年、長崎刊)とを發見せられ、その解説と後者にあつてはその全文の覆刊とを公にせられました。これが「書志」の續篇でありまして、前に記しました「日本亞細亞協會雜誌」第廿七卷第二號に載せられたものであります。それからいま林氏の藏に歸した邦字本の「こんてむつす・むんぢ」が發見され(こ

れは一六一〇年)慶長十五年京都刊)、次いで明治二年にマニラから我國に贈られブライヤー・デヤン師に依つて長崎大浦の天主堂に遺されました「珠冠のマニユアル」がそれとなく學界に紹介され(これは詳しくは「スピリツアル修業の爲め選り集むる珠冠のマニユアル」といふ表題で、長崎で一六〇七年)慶長十二年の刊行であります。書名のうちの珠冠は原文に *Xiquan* とあつて從來色々の説があり、様々な宛て字が行はれてをりますが、最近村岡氏は之に珠冠の字を宛てられ?符を加へてをられますが、その理由の何れにあるかは未だ親しく伺つて見ませんが、小生も之は多分珠冠の字を宛つべきもので、村岡氏が慎重な態度で附せられた?標は或はもう撤去されてもいゝかと思ふのであります。それは又改めて何かに書きまして大方の批評を待ち度いと存じます。尤もこれには松崎實氏の數卷と解すべしといふ反對もあります。がわたくしはなほ珠冠説を出す餘地があると考へます)、又文祿元年(一五九二年)天草版のローマ字本「ドチリイナ・キリシタン」と慶長十五年(一六一〇年)長崎刊のバレットの「聖教精華」などが舶載せられ(共にいま東洋文庫藏)、更に最近岡本良知君の語らるゝ所に據れば「ひですの經」といふ一六一二年(慶長十六年)長崎版の邦字本が十數年前獨逸の一書肆の書目に記載されてあつたさうであります。が、

大正十五年十二月二日印刷
大正十五年十二月五日發行

(非賣品)

日本耶蘇會刊志書解說

版權所有

編者 明治文化研究會
代著者 吉野作造

發行者 福永文之助
東京橋區尾張町二丁目

印刷者 渡邊吉郎
東京橋區墨山町五番地

發兌 東京橋區尾張町
振替東京五五三
善醒社書店

大正十五年十二月二日印刷
大正十五年十二月五日發行

(非賣品)

日本耶蘇會刊志書解說

版權所有

編者

明治文化研究會
代表者 吉野作造

發行者

福永文之助

印刷者

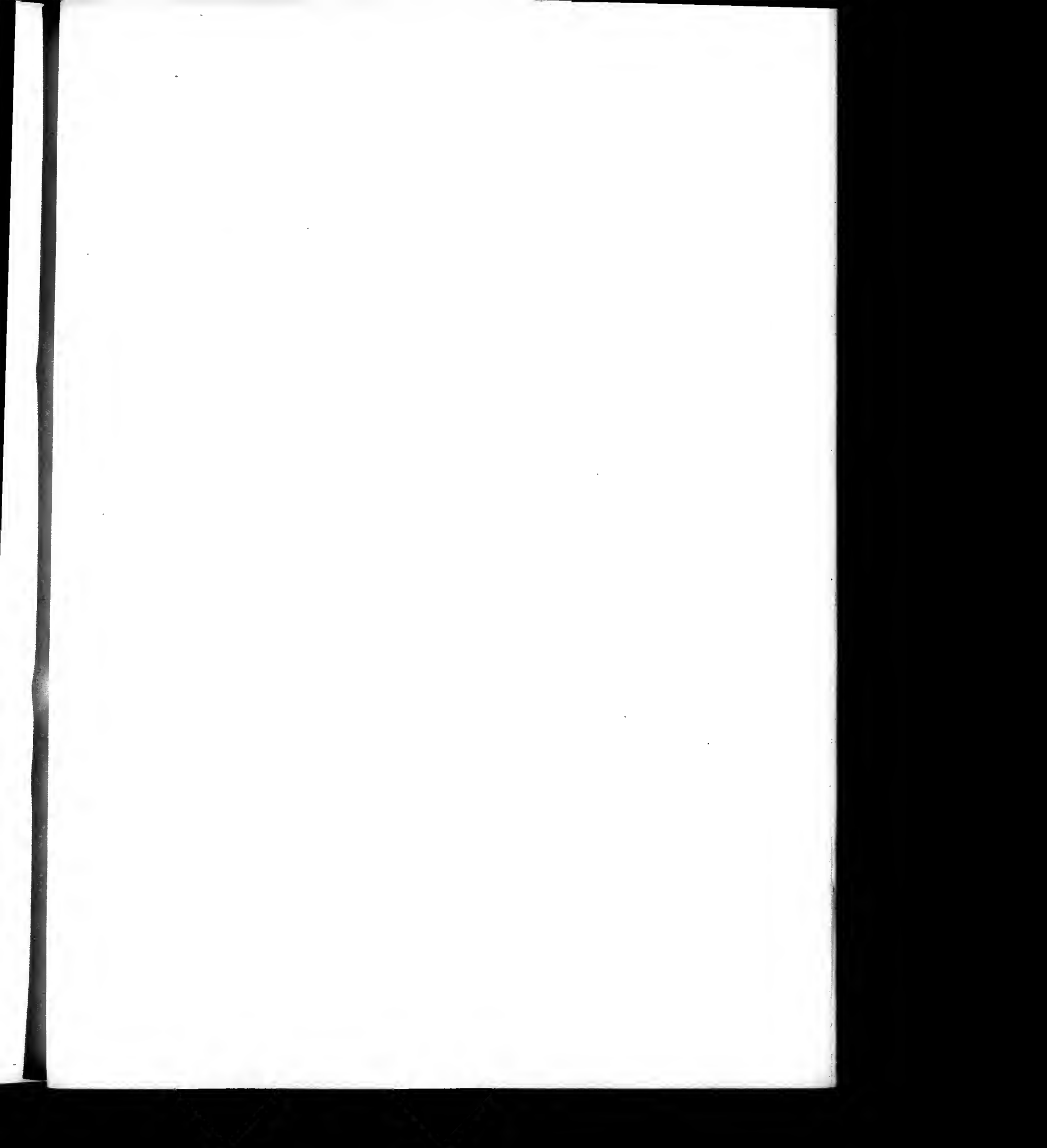
渡邊吉郎

東京橋本區尾張町二丁目
東京橋本區尾張町五番地

發兌

東京橋本區尾張町
振替東京五五三

善醒社書店



Nal
+S283
V.2

Nal
+S287
V.2

Saton, E.M.
AUTHOR

The Jesuit mission press in Japan.
TITLE

NAME

NAME

Bindery

Date Due
